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THE MIND OF CHRIST

AN ATTEMPT TO ANSWER THE QUESTION
WHAT DID JESUS BELIEVE?

BY

T. CALVIN McCLELLAND, D.D.
MINISTER OF THE MEMORIAL PRESBYTERIAN CHURCH OF
BROOKLYN-NEW YORK

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TO

JAMES CRUIKSHANK, LL.D.
GEORGE M. VAN DEVENTER
HOWARD HAVILAND
WALTER S. FINLAY
JAMES F. ATKINSON
ALFRED G. REEVES

RULING ELDERS IN THE
MEMORIAL PRESBYTERIAN CHURCH
BROOKLYN–NEW YORK
THIS BOOK IS INSCRIBED WITH APPRECIATION
GRATITUDE AND AFFECTION

PREFACE

The following pages are an attempt to interpret in plain speech the belief of Jesus. There attend upon the worship of every church numbers of strong, spiritual people who are not confessed followers of Jesus, because they misunderstand Him and what He stands for. Christianity, as they understand it, means something unintelligible or unpractical. The religion they need is one which they can confess with all their hearts not only, but also with all their minds. The religion they want is one which will make a vital difference in their "yeses" and "noes," their loves and hates, a religion through which they shall work righteousness, from weakness be made strong, wax valiant in fight, turn to flight armies of distress and injustice. For these and for all earnest people who want to get at the rock-bottom facts of Christianity I have ventured to make this interpretation of the mind of Christ.

Jesus was the first Christian, the kind of Christian men want to be and ought to be, the kind of Christian men can be if only they will think His thoughts, feel His feelings and give

themselves up to His master idea. This then, is the vital thing to know, What did Jesus believe? What did God mean to Him? How did He think of Himself and of His fellow men? These are the fundamental questions of modern religion.

In what I have written I disclaim all controversial intent. The thing farthest from my thought is to suggest, or to arouse debate upon any theory of the Person of Christ. For myself none of the creeds, nor all of them put together can adequately express my adoration of the Lord Jesus Christ. But in these chapters I would so present Him that, whatever one's personal metaphysic of Christ, he may unite in the "Song of a Heathen, sojourning in Galilee, A. D. 32,"

"If Jesus Christ is a man,—
And only a man,—I say
That of all mankind I cleave to Him,
And to Him will I cleave alway.

If Jesus Christ is a God,—
And the only God,—I swear
I will follow Him through heaven and hell,
The earth, the sea, and the air."

I cannot forbear expressing my great gratitude to two friends who among many others gave me suggestions which have been worked out in these essays. The one is the beloved Charles Cuthbert Hall, who in his beautiful life and death witnessed so splendidly to his belief in the supreme Lordship

of Jesus. The other is the Rev. Prof. George William Knox, D.D., whose monograph in "The Christian Point of View" gave me the idea for the eleventh chapter, and whose "Direct and Fundamental Proofs of The Christian Religion" gave me material for the last essay.

T. Calvin McClelland.

Memorial Church Manse,
January 25, 1909.

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I

JESUS' IDEA OF GOD

"Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father: but the very hairs of your head are all numbered."

"What man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask Him?"

"Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of these things."

"Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven; for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust. Ye therefore shall be perfect, as your heavenly Father is perfect."

"He that hath seen me hath seen the Father."

"Father, forgive them; for they know not what they do."

THE MIND OF CHRIST

I

JESUS' IDEA OF GOD

THE fact of life is God. The question of life is, what is God? Only the "fool hath said in his heart, There is no God." Science believes in God; it gathers and sifts the facts of nature and human nature and says, "we are ever in the presence of an Infinite and Eternal Energy from which all things proceed." Philosophy believes in God; it makes nations and individuals pass in review before its stand and reports that there "is a Power not ourselves, which makes for righteousness." Poetry believes in God; it searches the hearts of things and men and sings,

> "The sun, the moon, the stars, the seas, the hills and the plains —
> Are not these, O Soul, the Vision of Him who reigns?"

Every man believes in God. When Voltaire bought the manor of Ferney he found the parish church in bad repair. He had it torn down, and

in his own park, at his own expense he built a new church, and over its door he carved, "Deo erexit Voltaire." He, who orthodoxy said was the synonym for "Satan, Death and Sin," dedicated a church to God. Every man has some sacred shrine for God, an unknown God maybe, but God. Every man has some solitude which he dedicates to God, not my God maybe, but God. Every man is conscious that he has more relationships than those he comes to by birth and marriage. The soul feels an 'Over-Soul', a 'Something There' not flesh and blood, on which he knows he and his destiny depend. Experience certifies the Psalmist true when he says, "Out of the depths have I cried unto thee, O God." This is incurable in man, the sense of a superhuman. The fact of all facts is God; the question of all questions is, what is God? for the old saying "as the man, so his God," is just as true turned end for end, as his God, so the man.

So the most searching question we can ask about Jesus is, what is His idea of God? When we get Jesus' idea of God, we get His idea of Himself, of man, of religion, of sin, of salvation, of life, of prayer, of immortality.

First, after the manner of artists, we must get in our background that we may have a due sense of proportion and perspective for the figure which shall stand in the foreground. We must get the

idea man had of God before Jesus came. Man's earliest idea of God was, the Powerful One, the Strong, the Almighty. Omnipotence was the first quality discovered in deity; force got the first worship. God was a splendid despot, He was the glorified sheik of the tribe. In some of the earliest narratives of the Bible we get glimpses of this primitive idea. In these stories God shares names with the pagan divinities. He is called "Baal" and "Elohim," names that signify the terrible and majestic. The oldest specifically Hebrew name for God is "El," which means "The Strong," and this alternates with the poetic "Zur," "The Rock." A favorite patriarchal name was "El Shaddai," which might be translated "The Irresistible." Among primitive peoples names were not mere tags to designate objects; they were word pictures; they told you something about the nature of the things named. A name for God was really a confession of faith, a creed about Him. But, all of these first names for God stood simply for almighty power, absolute sovereignty. In them the children of Abraham confessed their faith in the Omnipotent. They saw Him in the thunderstorm, the lightning and the fire; they thought of Him as their leader in battle; they devoted to Him in slaughter their prisoners of war; and they thought of Him as claiming the sacrifice even of human life as the loftiest expres-

sion of a man's devotion. I believe in God as Power was the first creed of the race.

But a better day dawned. The Omnipotent was seen to be the Omniscient, and the God of Power was believed to be the God of a Plan. When men made that discovery or how no one can tell; but sometime, the Bible seems to say it was in Moses' time, the Hebrews got a new name for God, the august name written in our English Scriptures "Jehovah." "God spake unto Moses and said unto him, I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob, as El Shaddai; but by my name Jehovah I was not known to them. And God said unto Moses, I Am that I Am: and He said, Thus shalt thou say unto the children of Israel, I Am that I Am hath sent me unto you." This was the Hebrew's greatest name for God; they cherished it so, that by and by they would not speak it aloud, and in course of time its pronunciation was forgotten. The meaning of the word "Jehovah" is probably "He who is and causes to be," or "He who lives and causes life." It implies personal will, irresistible and trustworthy. It was a great day when "El," the Strong, was found to be "Jehovah" the God with the Purpose. Worship of force, even though it were celestial force, brutalizes character; and faith in a glorified tyrant becomes apathetic or despairing acquiescence in fate. But if the Almighty

is also the All-knowing, if the Strong is also the God with the Plan, then His sovereignty is not whimsical, and His rule is not chance. Life might still be a mystery, but it is not a chaos; there may be a riddle of existence, but He holds the key. Jehovah was to be feared, but more, He was to be served with trembling hope. I believe in God the Almighty Proposer and Disposer was the second creed of the race.

Then great prophets came, and they unveiled another great characteristic of deity. They said the Almighty Jehovah is holy. Jehovah is the God of righteousness, who requires of men that they not only fear and serve, but with justice obey. The All-powerful and the All-purposeful was seen to be the All-perfect. Men like Hosea, Isaiah and Micah discovered a conscience at the heart of the universe, a conscience like man's conscience at its best. God was the source of all justice, the sovereign adjuster of life's unjust and arbitrary distinctions. This was the sublimest God-faith of Israel. It meant that the world was steeped in morality; that right is higher than might. This idea laid its masterful hand on the spring of the feelings and set men trying to live a life that like Job's could see all that he had made and loved swept away like dust before a whirlwind of divine purpose and yet say, "Though He slay me yet will I trust Him." It was a glorious day when

Jehovah was seen to be just, and the plan was known to be fair. It gave men the quiet feeling that comes to those who once walked armed to the teeth, but are now settled under a government where there may be lawlessness but no anarchy. I believe in the Almighty Jehovah, the Perfect; in the God of the Power, the God of the Purpose, the White God, this was the third creed of the race. It was the best creed the world ever had. It was a wonderful idea of God; its masculine vigor and ethical grandeur reached down into the deeps of life and quickened amaze, reverence and awe. But at the same time, this idea of God swept upward like the peak of Teneriffe, majestic, dimly outlined, mist-draped, inaccessible from the cold surge of life which washed restlessly about its base.

This was the creed Jesus learned at His mother's knee. For Jesus, God was real and living. He did not argue that God is. He ignored atheism; indeed it seems as if He took it for granted that all men believed that God is. He accepted the ancient creed. He contradicted no one of its sublime conceptions. He confessed "the God of Abraham and of Isaac and of Jacob." His God was sovereign, all-wise and just. The mountain peak stood in the landscape of His belief, but He lifted upon it the light of a bright new day, and before that genial ray, the once mist-draped, in-

accessible peak rose clear and winsome, an upward slope, but a gentle slope, from whose base to summit ran a climbing path with many a rest-house for the weary and heavy laden. God is all-powerful, all-wise and all-perfect, said the ancients. God is our Father, said Jesus, and power, wisdom and perfectness are the attributes, the tools with which the Father works. Fatherhood is the mind and heart, the attributes are the hands and feet. Fatherhood was the idea in which, for which and by which Jesus lived.

It was not that Jesus made the name "Father" brand new. Other men had used the term. Homer called Zeus the father of gods and men. The Cilician poet, Aratus, quoted by St. Paul, wrote,

"With Zeus are filled all paths we tread and all the marts of men;
Filled, too, the sea and every creek and bay;
And all, in all things, need we help of Zeus;
For we too are His offspring."

Plato and Seneca used the word "father," and with the Jews the metaphor was classic. Moses employed it, and Hosea, Isaiah, Jeremiah, the Psalmist and the unknown prophet of the exile. Sometimes the name refers to God as the supreme ruler, sustaining toward Israel the same relation that a father sustained toward a Jewish family, that is, the head of the house. Sometimes the

name goes deeper and describes God's mystic fellowship with His people. Sometimes, as in the apocryphal books, it is used to express God's kindly attitude toward the pious individual. At the time of Jesus the words "Heavenly Father," and "Our Father in Heaven" had become a popular substitute for the old name of God, which had fallen into disuse. So the mere name was not original with Jesus. But granted that one cannot claim for the Master's use of the name any verbal originality, still is Jesus' God-faith brand new, His idea original.

What God meant to Jesus, God had never meant to any one who lived before Him. It was not what He said that was new and original, but it was *how* He said it: how his God idea and His feeling and willing acted and reacted on each other; how this name "Father" became in Him the inspiration of a new kind of living; how He inspired others with His own secret, until they believed their own souls and others worth while, able to live an eternal kind of life in the midst of time. Granted that Moses and Plato, Hosea and Sirach called God father, no one of these men, nor any of their followers responded to this father idea as did Jesus. They said father, but they lived as if they meant lord. Jesus said Father, and all men felt that for Him it was the only divine name, the working idea of life — God's and man's. For

others the Fatherhood of God meant creatorship, redeemership, lordship, even mercy, forgiveness and love; for Jesus Fatherhood meant fatherhood, that unique, intimate, reciprocal relationship which exists between a father and his son. For others Fatherhood was a possible characteristic of God; for Jesus Fatherhood was the positive character of God. Thus far the God-seekers had discovered only certain qualities of deity, Jesus unveiled God Himself, and men said, "God is love." It was like this. Three men go into a room. Lying on a table in that room is an object no one of them has ever seen before. One says, this object is hollow; another says, this object is wooden; another says, this object is brown. Each one speaks truly; the object is hollow, and it is wooden, and it is brown. But no one of the men nor all of them together has told us what the object is in itself. They have discovered only certain qualities which the object possesses. The object is still unknown to us. At last there comes into the room a fourth man; he approaches the object on the table; without a word, he lifts the hollow, brown, wooden thing and nestles it close to his throat, and then across it, back and forth he draws a bow, and the music leaps out and opens heaven, and we see the angels ascending and descending. The first three named three characteristics of this interesting object, the fourth man let us hear the object sing

of its inmost self, and we said to ourselves, it is a violin.

Men said, God is all-powerful and He may be fatherly. Jesus made us know that our Father is all-powerful. They meant God's character is power, and one characteristic may be fatherliness. He showed us that God's character is Fatherhood, of which one characteristic is power. It all comes out in that wonderful prayer which Jesus taught to His disciples. "After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one." The apostrophe, "Our Father," gives rise to all that follows. That name is the most high and hallowed thing in the mind of the man who utters it.

The Fatherhood is the source and satisfaction of the soul who prays. Out of that Fatherhood spring the divine kingship, the divine will, the supply for daily living, the infinite functions of repair and redemption. The man who prays this prayer believes not merely in a reign of law, but in the reign of a Father through law; he believes not in bare sovereignty to which all things must yield because the sovereignty is irresistible; but

he believes in the sovereignty wherein there are no subjects, only sons. He knows himself safe, not because his king is fatherly, but because his Father is kingly. Here is Jesus' idea of the divine omnipotence. The Jew taught that God was first king, then kind; Jesus has made us believe that God is first kind, then kingly. The Jew believed that fatherliness was an imperial favor which the great king might dispense; Jesus believed that Fatherhood was the mainspring of the divine character, the beating heart of the Eternal.

Men said, the God of the plan may be fatherly. Jesus made us know that our Father is the God of the plan. They meant God's character is omniscience, and one characteristic may be fatherliness; He showed us that God's character is Fatherhood, of which one charateristic is wisdom. We get His point of view in that beautiful saying, "Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father: but the very hairs of your head are all numbered." Here is an assurance that the plan is no mere architect's design, once finished and then left to hirelings to carry to completion, while the designer sits in his sanctum far away from the building's dust and noise. The plan is the Father's purpose for His dear household, and the architect's eye, and the architect's hand "go as far as our fears go, nay, as far as life itself —

life down even to its smallest manifestations in the order of nature."

Here, indeed, was a new thought. The Jews of Jesus' time had the idea that God's business with men was carried on by angelic messengers. God Himself might send, but God never came. They saw no present deity, but they were expecting one. Jesus saw the Father everywhere. God had not stopped working, He was busy in the field and the sky, the sea and the soul. God had not ceased speaking; He Himself, and not angels, spake in the lily and the bird, in conscience and the human voice. Jesus found men thinking of God as a consulting engineer, an absentee governor; He left men thinking of God as the ever-present Father in whom "we live, and move, and have our being."

Men said, God is holy, He is perfect, He may be paternal. Jesus made us know that our Father is holy, our Father is perfect. They meant God's character is all-powerful, all-wise perfection, which may be uttered in fatherliness; Jesus told us that God's character is Fatherhood, which utters itself perfectly. The idea of God's absolute whiteness was the highest ideal the race had imagined; but it left life cold and lonely. The thought of God's perfection lifted God out of man's reach; He was high as heaven, what could one do? deep as hell, what could one know? The idea of the divine

perfection awakened in the soul the sense of personal unfitness, despicable meanness, which put an impassable abyss between God and man. God and man were more profoundly separated by the moral antithesis of good and bad than they had been before by the antithesis of strong and weak, all-knowing and ignorant. Then Jesus came and He had another definition of the divine perfectness. "I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven; for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust. Ye therefore shall be perfect, as your heavenly Father is perfect." Here is a new definition of the divine perfection; it is the habit the Father has of making His sun to rise on the evil and the good, the way He is used to sending His rain on the just and the unjust. This is holiness, as the Master understood it; not ethical separation, nor moral transcendence, nor inimitableness of character, but bountiful, impartial, ungrudging beneficence. To bless without stint, to bless thus, the unjust as well as the just, to love the unlovely, to pray for the persecutor, this is perfection, God's perfection, and so man's. God is our Father of unbounded, gratuitous, ungrudging love. This is Jesus' idea of God.

It was this Father Jesus lived to unveil. This

was His life's purpose, to get men to say, "Our Father," and saying it, to believe that they were talking directly to the Infinite and Eternal source and satisfaction of nature and human nature, and believing it, to live in the world as children in a Father's house, free from care and full of love.

How strongly He Himself believed in His God-idea, we feel when He says, "He that hath seen me hath seen the Father." These words are not strange except as we make them so. He and His disciples were not talking about Himself. "Shew us the Father," Philip had said. They wanted something that they could see that would help them to understand the Father whom they did not see; and that is what Jesus gave them, the one thing He knew which was most like God, Himself; and so He said, "He that hath seen Me hath seen the Father." No plain man hearing another speak those words would interpret them to mean that the speaker meant that He and His Father were the same person. He would understand that the speaker meant that He and His Father agreed, that they had one thought, one feeling, one way of acting. Here is a man; you never met his father; you admire the man and wonder what sort of person his father is. I know the man's father, and I tell you, "When you see the son you see the father; he is the father's double; he has his accent, his expression, his manner." You understand

that I mean that the son is the living picture of his father. That is what Jesus meant, when He said, "He that hath seen Me hath seen the Father," that is, I am the Father's double, He thinks as I think, He feels as I feel, He does as I do.

Nothing that God is contradicts what Jesus was. Nothing that Jesus was belies what God is. Jesus is so much like God that we have to find out only what Jesus was to know what God is. Let us take one action in His life. He had gone about doing good. He had never claimed His rights, He had never reckoned what he might get in return for His service; He had never cherished an insult; He had never nursed a grudge; He had never seemed to see anything in the men about Him but their need of the good things He had to give away. They crowned His brow with a wreath of thorns; they stripped Him of all His earthly estate, that cloak that was pure white woven without seam; they hung Him by four wounds between two thieves; and while they were doing it, He talked to His Father, talked to His Father about the traitor friend who had made his best friend a bargain, about the churchmen who had by perjury secured the verdict of death, about the Roman whose cowardice had put the finishing touch upon the ghastly parody of law, about the crucifiers who were the tools in the red hands of those who

wrought this crowning tragedy; and this was what He said to His Father, "Father, forgive them; for they know not what they do." He believed that God was such an one as could be talked to that way; that God felt as He felt; that God is forgiving as He was forgiving; that God is the Father of unbounded, gratuitous, ungrudging love.

That is why ever since, we have said, we see God in Jesus, we find Christ in God. For all practical purposes of living God is Jesus. Somehow on that belief the facts of life fall into order and the soul breathes deep and slow a peace which passeth understanding. We may live our lives without care, they are in the Father's strong hand; we may live our lives without fear of the future or any change, the way of the pilgrimage is marked down on the Father's wise plan; we may live our lives with cheer, the Father loves as Jesus loved, to the uttermost.

II

JESUS' IDEA OF HIMSELF

"Knew ye not that I must be in my Father's house?"

"All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son; and he to whomsoever the Son willeth to reveal Him."

"As they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead."

"Then was Jesus led up of the Spirit into the wilderness to be tempted of tne devil. And when He had fasted forty days and forty nights, He afterward hungered. And the tempter came and said unto Him, If thou art the Son of God, command that these stones become bread. But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh Him into the holy city; and he set Him on the pinnacle of the temple, and saith unto Him, If thou art the son of God, cast thyself down; for it is written, He shall give His angels charge concerning thee: and, on their hands they shall bear thee up, lest haply thou dash Thy foot against a stone. Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God. Again, the devil taketh Him unto an exceeding high mountain, and showeth Him all the kingdoms of the world, and the glory of them; and he said unto Him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

"I ascend unto my Father and your Father."

II

JESUS' IDEA OF HIMSELF

The Gospel of Jesus was good news about God. It was not Himself that the Master seemed interested in, His theme was the Father. His desire was not to get men to call Him Lord, but to get them to do the will of His Father. But as one cannot get the grain without the sower, so one cannot know the Father without Jesus. He is indispensable, and what is more, He knows He is indispensable; "He that soweth the good seed," said He, "is the Son of Man." Buddha, Plato and Socrates are contented to be a mere factor in their message; Jesus knows Himself to be His Gospel's personal realization and dynamic; as one says, "He knows no more sacred task than to point men to His own person." Given the other God-seeker's message and we can do without the messenger; would we have Jesus' message we must obey the call "Come unto me." So it is we must ask, what place Jesus believed He Himself had in His Gospel; what was Jesus' idea of Himself?

Across the water is a great cathedral. You have seen pictures of it; you have read about it in books of art and travel. You think you know it. You shut your eyes and imagine the glorious façade, the lacelike sculpturing, the fine east window, the upward sweeping towers. One day, you cross the water and visit the great cathedral. As evening gathers you approach the minster. There against the blue-black sky leans the beautiful pile. It is more than you dreamed. Suddenly there is a glimmer within, long shafts of light break through the windows, and figures of saints and angels gather in the radiance. On the still air the notes of an unseen organ float, deep as the thunders from a purple cloud, sweet as the trilling of birds at twilight. The cathedral speaks for itself. No one could tell you what it tells. With its own light and harmony it reveals its transcendent function. We have seen pictures of Jesus, we have read the books of His interpreters; now we come to Jesus Himself; like cathedral light and harmony His own life and words flowing from His soul speak to us of Himself, tell us what He believed about His being and function.

There is a picture in the cathedral which hangs just where it is the first thing we see as we enter. Mary and Joseph had brought the boy down to Jerusalem. While there they lost Him. They

searched for Him everywhere. Hoping against hope, Mary came to the temple. There only the grey-beards and the great were used to gather to converse about God's high things and man's deep things. But, there, at home in that company, His face upturned to drink in their speech, His breath drawing deep and slow was her little boy. He wondered only that on missing Him, Mary had not instantly inquired at the temple; she must have known about His absorbing interest in God's business; "knew ye not that I must be in my Father's house?" This picture of the boy who cared more about God's things than anything, who could not help wondering about the difference between Himself and His mother is the key to the cathedral of His consciousness. That absorption in God's business which marked the lad became in the man an absorption in God; "all things" said He "have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son; and he to whomsoever the Son willeth to reveal Him."

At first sight there may seem nothing especially significant in this self-consciousness. The thought of God as Father He shared with others. He could say with them, He taught them to say with Him, "Our Father." But as we listen we catch a something about Jesus' "My Father," a depth of meaning, a richness, a ring

which no one else can put into the words. He said no one can say "my Father" as He can, "no one knoweth who the Father is, save the Son." Though with His strong arm around them He gave the saintliest and the shamefulest confidence to repeat after Him, "Our Father", yet He was conscious of a relationship with the Father which they did not share. There was a difference between the best and Him. His sonship was more than theirs, so much more that He knew Himself to be taking only His proper name when He called Himself "*the* Son."

Here is a paradox in Jesus' self-consciousness. While He made humility well-nigh the grace out of which everything good grows, yet He named Himself, and Himself alone "the Son"; others were sons, but for Himself He must use the definite article. His sonship was more than other's. Jesus knew, because no one knew the Father save the Son, and of course he to whom the Son would reveal Him. That is, the Father idea was His discovery, to others it must always be a revelation; He knew it by instinct, they must be given it by instruction; the Father He knew from the beginning, others were only beginning to know; the Fatherhood which was so patent to Him, to others was brand new good news. While the rest of the children were thinking of God just as King, and of themselves as the King's subjects,

He knew God as Father and Himself and all men as sons, and so He could say "my Father" as no one else could, and for this cause He knew His sonship must be greater than theirs.

His sonship was greater than other's, because the love of Father and son which for them was one-sided, was perfectly reciprocated in Him. As yet the love between the Father and men was all on the Father's side. From the first Jesus loved the Father as the Father loved Him. Here is the wonder of Jesus' self-consciousness, its august self-complacency. He whose presence made the good say, "depart from me, for I am sinful," challenged the good to convict Him of sin. Was he separate from sinners, so was He separate from saints. Saints reached goodness only through fires of remorse and baths of penitence; He said simply, "I do always the things which are pleasing unto the Father." Once He laid down the terms of true sonship, "love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven"; all needed to be summoned to reach out to his relationship, all but He. Face to face with death, in that hour when the conscience of the morally quick man inexorably sums up his life, Jesus seemed to feel only the moral need of His murderers, and then knowing that He had never edged off from perfection's standard, conscious that He

had realized the ideal, He said, "It is finished." He was *the* Son; men were becoming sons; He was full-grown; men were waiting to be born. Jesus believed Himself to be "the Son of God."

But while He called Himself "the Son," He seemed to know no difference in kind between Himself and the other sons of the Father. If He was "the Son of God," He was also "the Son of Man." Indeed Son of God was not His self-designation; His favorite name for Himself was "Son of Man." There is one scene in His life which brings this feeling about His human relationship to the surface. He and three of His students were on a mountain somewhere in north Palestine. Suddenly, the disciples see, or think they see, their blessed Lord in the company of Moses the great law-giver, and Elijah the great prophet. And in a moment a light lighter than the midway sun breaks forth from their Lord and outshines the law-giver and the prophet as the midday sun outshines the ever shining planets. And a great voice is heard, "This is my beloved Son." Then it is written that this divine Lord said, "Tell the vision to no man, until the Son of Man be risen from the dead." They had recognized Him as divine; He cared more that He should be known as human. "Son of Man" is His own name for Himself; translated into our speech its simplest meaning is a *standard* human being.

Let us call Jesus what names we will, Christ, Lord, Son of God; these names fit the fact; but He calls Himself "Son of Man," the standard human being. Exalt His difference as we will He appears to care more that we shall exalt His humanity. We exalt the difference; He exalts the identity. We cherish the divinity; He cherishes the humanity. We call Jesus divine and we know we are true; He calls Himself human and we know He is true. And then we put the two ideas together and call Him the Divine Man. Does that mean that part of Him is human, and part divine? Nay, it means that humanity and divinity are so alike that Jesus could be both in one homogeneous life. We mean that humanity and divinity overlap so that here is no telling where one begins and the other leaves off. The difference between humanity and divinity is a difference of degree; divinity is humanity raised to its highest power; humanity is divinity in the germ. So the divine Christ makes no claim to be a foreigner from some far off unnatural world, a sort of spiritual wedge driven into the common human nature. His divinity did not make Him something other than human; our humanity does not keep us something other than divine. The path is open all the way to the summit. It is no farther from the bottom to the top than it is from the top to the bottom. Jesus believed Himself-

to be "the Son of God," but He believed Himself to be the brother of men.

Jesus believed Himself to be the Father's messenger Son sent to recover the lost children. In our cathedral stands a two-leaved door. It is between the vestibule where hangs the picture of the little Galilean seeking His Father's business, and the great fane where are the altar and the sacrifice. The carving on one leaf of this doorway tells a story like this. For nearly a score of years after that memorable visit to Jerusalem, Jesus lived in the village of Nazareth. For us those are hidden years; what went on in His inward life we may not know, but we may be sure that those years brought to the growing man an ever deepening passion for that business which absorbed Him as a lad, "the Father's business." At last, one day, news came from the southland of a strange preacher who called himself "a voice," and the message of this voice was "the kingdom of heaven is at hand." It was the sort of message Jesus had been listening for; it was just the tocsin to stir the pulses of one who was consumed with a passion for the Father's business. Spirit answered to spirit; the message of the preacher claimed the soul of the Carpenter.

But the preacher did not only preach, John Baptist was forming a society; it was a community of expectant souls pledged to this imminent king-

dom, and the ancient rite of baptism was the form of initiation into its fellowship. With complete humility, eager to leave nothing undone which would work toward the great consummation, Jesus sought initiation into this society of the kingdom, He requested baptism. "And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto Him, and He saw the Spirit of God descending as a dove, and coming upon Him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased." Whatever the dove and the voice were, they were the outward symbols of a genuine inward experience, an experience of which there can be only one interpretation, Jesus was conscious that He was what His race called the Messiah.

That Jesus believed Himself to be the chosen Messiah there can be no question. Toward the end of His life, while in the neighborhood of Cæsarea Philippi, He asked His disciples one day what opinions the people held about Him. They told Him that some thought Him to be John Baptist, Elijah, Jeremiah or one of the prophets. And then He put to them this question, "But who say ye that I am?" And Simon Peter answered and said, "Thou art the Christ, the Son of the living God." For a Jew that confession could have only one meaning, thou

art Messiah. The human voice identified what the divine voice had discovered to Him at His baptism, and "Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonas, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven." Thus Jesus solemnly confirmed the truth of what Simon had said and seriously accepted the designation of Messiah with its implication that He stood in a closer relation to God than do all other men. Five days before He died, He rode into Jerusalem setting Himself into all the symbols with which the prophetic imagination had decorated the expected one, and thus in a way that no one could doubt claimed the august office for Himself.

Jesus believed Himself to be the Messiah, but the question arises, what kind of a Messiah did He believe Himself to be? The ideal of Messiah in Jesus' day, though universal was very vague, very elastic. But all the speculations about Messiah and what he should be and do were set into one golden frame; the Jews believed that a golden age was coming. For centuries the land had been heartbroken. One by one the nations of the world had made sport of it, despoiled it, trampled it as they trampled the grapes to make wine for their royal banquets. But the Jews hugged the hope of that golden age to their bruised breasts. In Jesus' time the hope was a belief that God

Himself, or if not God, then some one like God, would come down to champion Israel, overthrow Cæsar, make the ancient kingdom to be the admiration of the world and bring earthly plenty, glory and ease to the children of Abraham. With such a Messiah every Jew would sit in his own vineyard, under his own figtree enjoying the fruits of peace. A few of the people like John Baptist earnestly believed that a revival of real religion had to come before this golden age could be, and as earnestly wrought to prepare themselves and others for it. But withal the ideal Messiah was just a Jewish Cæsar, mightier than Cæsar even and certainly more moral. How much of this popular ideal was a part of Jesus' idea of His Messiahship? We find the answer to this question in what is called the Temptation. We turn to the second leaf of the golden doorway of our cathedral.

Three of the gospels report an incident in Jesus' life which followed immediately upon His baptism. St. Mark in the briefest way makes mention of the fact, but emphasizes its significance by setting it as the starting point of his memorabilia. St. Matthew and St. Luke describe the event with warm Oriental language. Their narrative lifts the curtain on a tragedy of the inward life. One cannot get away from the feeling that what they write about was something very real and very

awful, something which actually took place, something which involved tremendous consequences. It was no dream, no figment of the imagination; it was a crisis out of which Jesus came a changed man. The movement is dramatic, the climax is decisive, the details are picturesque. This is necessarily so; the story cannot be looked at as if it were a photograph. You cannot photograph a soul. It were impossible for us to have the record of an eye-witness. In this supreme experience Jesus was all alone. What the disciples knew about the Temptation, they must have heard from the lips of Jesus Himself.

It is told us that in His early teaching, Jesus always spoke in figurative language, "without a parable spake He not unto them." They were like children. To make them appreciate the inward, the spiritual, He was used to employing the kindergarten method, the story way of teaching. And so the account of the Temptation is to be read like a parable. Jesus had to "thing" it so that they could think it. The picturesque details, the realistic setting, the dramatic movement are to be understood as an attempt through the form of picture to make intelligible for simple minds a high mystical experience. As Frederick W. Robertson says, "The whole majesty of the Temptation is destroyed if you understand it literally." The artist Tissot has the sense of it.

Interpreting the words, "Straightway the Spirit driveth Him into the wilderness," Tissot pictures Jesus as borne swiftly on the finger-tips of a gigantic spectre; but when you look closely you see that this great spectre is just the shadow of Jesus Himself.

The Temptation occupies a significant position in Jesus' career. It stands like a door between two rooms, the one a dim, small, meagrely furnished chamber; the other a stately, vaulted hall, flooded with light, lined with great pictures and furnished with exquisite care. On the one side of this door is the simple Carpenter of Nazareth, the dutiful son of Mary and Joseph busy with the common duties of a mechanic's day. On the other side of this door is the Teacher, the Christ, the Victim, the light and life of men from whose mystic spell the race would not if it could withdraw. On the one side of the Temptation is the silence of the hidden years of childhood and youth. On the other side of the Temptation is the august claim to be the Son of God, the unveiler of the Father, the opener of the eternal to the sons of men. Before the Temptation, little that His closest friends thought worth recording; after the Temptation sayings and doings which were they written about every one, "I suppose" says the man who knew Him best, "that even the world itself would not contain the books that

should be written." Evidently this Temptation is something very great, something that must be understood to understand the life of Jesus.

And first we must find out what led up to it. Jesus spent His boyhood and young manhood in the little town of Nazareth. The village lay then as it does now, in a cuplike hollow of the Galilean hills. These hills which ring it round like a giant breastwork defend it from the outside world and made it a natural hermitage for one whose bent is meditative. But just over the edge of this hollow, at the summit of these hills upon the south, there runs a great cleft across the country from the sea-coast to the Jordan valley. And through this cleft lies the chief highway between the East and the West. A little climb from the heart of the village brought one in sight of a panorama of "the kingdoms of the world and the glory of them." For standing on the hills above Nazareth and looking southward one could see winding their way along this ancient trunkline the caravans, whose unceasing movement mingled the peoples of the earth. Moving like colored beads upon a thread of gold there were travellers and merchants, messengers and slaves, and citizens and haughty officials and soldiers of that proud Roman race which held the world enthrall.

Here was ample environment for the culture of a soul. In the little hilltown was the solitude for

tne quickening of the spiritual sense, and just a step away was the stirring atmosphere of the thronging world, the unveiling of the race. In this seedplot Jesus grew secretly and silently. No eye may search out the subtle agents which in the workshop of His soul wove those vast ideas and ideals which made Him what He was. The process we may not trace, the result we know. Still this much we may know, He learned as all Hebrew boys learned by heart the collection of the sacred writings. They were not only the literature of His nation, its history and poetry, but they were its law-books, its religion's text-book. He drank deep draughts of those dear dreams and hopes which all Hebrew mothers kept clean and bright in the cupboard of their faith. With the home for a schoolroom Mary and Joseph were His preceptors. He was no son of the schools, no pupil of the Rabbinic teachers, no novitiate of the priesthood. The years drew on, bringing with them, we may not know what eagerness for the fulfillment of His race's dream, of the golden age, of its usher and king, the great Messiah.

And then of a sudden in the lifting of an eyelid, out of the arching heavens into His inmost soul came that astounding discovery, the golden age had come, and He was the Messiah, God's beloved Son through whom the other sons were to participate in the Kingdom of God. He went

down into the Jordan the Carpenter of Nazareth, He came out of it the conscious Messiah. The discovery overwhelmed Him. He the mechanic, the son of Mary and Joseph was the Father's Son, the expected Messiah! Could it be true? That was the vital question. The settlement of that question with all it involved was the Temptation of Jesus. The soul in Him needed a loneliness where He might think, where He might meet the issue and define His function. It was an awesome awakening, from mechanic to Messiah, and straightway the Spirit in Him drove Him into the wilderness, and He was there in hunger and thirst of soul, there testing Himself and that stupendous self-discovery, there in sweat and blood of spirit, until at last He had solved these problems,— What was Messiah's work? Under what conditions must He do Messiah's work? What methods must He as Messiah use?

In the Gospel story the scene shifts three times. First we read, "And when He had fasted forty days and forty nights, He afterward hungered. And the tempter came and said unto Him, If thou art the Son of God, command that these stones become bread. But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He was the Son of God, the question was, what was the Son to do?

Wholly absorbed in His thought Jesus forgot food, till at last He faced stark need. Hungry and with not a morsel to eat; hungry and yet God's Messiah! What a contradiction! How inadequate His life equipment to fit the dream of His people. They were looking for, He Himself had been expecting, a Messiah who should bring with Him earthly plenty, prosperity and peace.

What was it Isaiah said, "The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the year of Jehovah's favor, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of Jehovah, that He may be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and foreigners shall be your ploughmen and your vine-dressers. But ye shall be named the priests of Jehovah; men shall call you the ministers of our God; ye shall

eat the wealth of the nations, and in their glory shall ye boast yourselves."

That was Isaiah's ideal of Messiah and what Jesus had been taught to look for. But what a contrast! Could He be the bringer of earthly prosperity and temporal ampleness while He Himself was famished for food? Could He offer Himself to His countrymen while He was dying for the simplest necessity of life? Would they believe in Him? Could He believe in Himself? unless, there was in Him some strange new power by which He could turn nothing into abundance! How eagerly the thought would insinuate itself, Messiah may be able to turn stones into bread; such an ability would commend Him to Himself, commend Him to His nation. But, as eagerly came another thought, the remembrance of an old word which Moses had spoken, a word which He Himself had proved valid in His own experience, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Now He saw clearly; the nation's ideal was low; they had let their hopes twine about things earthly while their hopes should have been spiritual. The deepest need of their life was God; their insatiate hunger was for the spiritual; a man was not a body; he had a body, he was a soul; if the soul died the man died, even though the body was glutted with plenty.

Should Messiah have power to make stones bread, this would not prove Him Son of God; though men needed bread, though houses and lands, peace and industrial success were imminent necessities, still men needed more, freedom from sin, power for goodness, knowledge of God, knowledge of themselves as sons of the Eternal. And He who would save men must have the richness to fill these inward wants; He must be ready to give life to men's souls, the life which bread cannot keep going, the life which is nourished by the word of God. Not to feed bodies but to feed souls, was Messiah's mission; not to the outward but to the inward was the Son of God sent. The question was, should He be the Messiah they looked for, or the Messiah they needed? Should He save the outward or the inward life? Should He be a mere bread-winner or a life-giver? That was the problem He solved for Himself with those great words, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The time was expecting an industrial reformation; Jesus saw that His was to be a spiritual reformation; they were asking easier lives, Jesus was to give them holy lives; they wanted to be saved from Rome; Jesus was to save them from themselves.

The second scene in the Temptation is told in these words, "Then the devil taketh Him into the

Holy City; and he set Him on the pinnacle of the temple, and saith unto Him, If thou art the Son of God, cast thyself down: for it is written, He shall give His angels charge concerning thee: and, on their hands they shall bear thee up, lest haply thou dash thy foot against a stone. Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God." The question of the nature of Messiah's work settled for Himself, Jesus had to face another problem, under what conditions was He to carry on this work of spiritual redemption. His ideal of Messiahship would seem revolutionary; it would be exasperatingly disappointing to His countrymen with their Messianic idea of world-power. They would flock to Him expecting to be fed, and He would have to say, "Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of Man shall give unto you: for Him the Father, even God, hath sealed"; and would He be able to prove to them that He was sealed? When they would demand, "what then doest thou for a sign, that we may see, and believe Thee?" would He be able to prove His eminence by making some unnatural draft on Providence?

He would go to the Holy City to claim the men there for His Father's kingship; other men had gone to Jerusalem to do this same spiritual

work, and in disappointment Jerusalem had killed their prophets and stoned them that aforetime were sent unto her. Would he have to work under their limitations, or could He expect miraculous intervention? There, for instance, was that high place at the southeastern angle of Herod's temple. Suppose they should in exasperation drag Him to that pinnacle to fling Him down into the Kedron, flowing four hundred fifty feet below, would the Father intervene in His behalf? The Psalmist had sung of Messiah, "He shall give His angels charge concerning thee: and, on their hands they shall bear thee up, lest haply thou dash thy foot against a stone." He was God's Messiah; could He claim that promise? Caught there between earth and heaven, by the unseen hand of His Father would He not verify His Messiahship beyond a doubt? Such a spectacle would silence all question as to His power to give life; it would give authority to His word when He bade men think not of mere daily bread, but of the word that proceedeth out of the mouth of God.

But in a flash there came to Jesus another thought. He remembered how when the forefathers were coming out of Egypt, they lighted upon a place where there was no water; and because they could get no drink for themselves and their herds, Israel cried out in doubt and anger,

"Wherefore hast thou brought us up out of Egypt, to kill us and our children and our cattle with thirst? Is Jehovah among us or not?" He saw those Hebrews testing God by their narrow ideas of Providence, putting the idea of God's care and purpose to the trial of a mouthful of water; and in their ingratitude and faithfulness, He saw the reflection of this suggestion which had come to Him that He challenge the Father for some demonstration that He was the Son of God. And as if that thought were a serpent He flung it from Him saying, "Thou shalt not make trial of the Lord thy God." It was the great word Moses had given Israel reminding them of their distrust, and Jesus took it up and assimilated it to His own experience. The issue stood before Him naked, His work was spiritual, its conditions must be spiritual. He would seek no exceptional privilege, He would expect to be saved from none of life's hardship and peril, He would ask for no supernatural endowment, He would toil as a man, be a brother to want, sorrow and blame; it would not be Himself He would seek to save, His search would be for others. He was the Son of God, the messenger Son sent to recover the lost children.

These questions concerning the nature of Messiah's lifework and its conditions settled, was He carried away with a rapture of impatience

to win the world for His Father? What a great world it was to win! Standing on the hill-top near Nazareth, on the edge of the Plain of Esdraelon, He had seen the world in miniature pass in review in those ceaseless caravans that used the highway between the Mediterranean and the Far East. From that point of vantage He had been carried often on the wings of imagination to the utmost limit of time and clime. Now looking into the serious eyes of His Messiahship, He could see again what He had seen from His native hill-crest, "all the kingdoms of the world and the glory of them." And they were all needing Him, needing this redemption of the inward life, needing this nourishing word of God, and

"His spirit leaped within Him to be gone before Him then,
Underneath the light He looks at, in among the throngs of men."

But, how was He to win them? His Messianic work was to be spiritual, and as Messiah He was to work as a man works. He had settled those questions forever. But how was it that men got influence over men? What were the methods which the great used to win allegiance for themselves? The ancient empires, Assyria, Babylon, Persia, Egypt, His fatherland — what was their glory, where was it? It had vanished like smoke; the world had only one glory now, the gleaming radiance of imperial Rome. Her

bronze eagles screamed from the borders of the mysterious northland to the farthest limits of the Nile; the word of Cæsar was the glory of the nations which abode between the ancient river of Eden and the Pillars of Hercules. This was the world's glory, the arms of the Roman, whose red-handed procurators sat in every province and taught the people that power was life's one law, man's one way to mastery with his fellows. And should Messiah use this way? Should He win his spiritual kingship as Caesar had won his empire?

The narrative reads, "Again, the devil taketh Him unto an exceeding high mountain, and showeth Him all the kingdoms of the world, and the glory of them; and he said unto Him, All these things will I give thee, if thou wilt fall down and worship me." The old method of the prophetic appeal seemed so abortive; the prophets had come and gone and still the kingdom was yet to come. Had not the day of that appeal gone, may not the day of force have dawned? "Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord, thy God, and Him only shalt thou serve." And what is God? He is my Father, the Father whose life is love, whose law is love, whose way is love. Worship force! Worship God, and God is love; love is, love shall be my King and Lord. He was the Son of God, He was the brother of men,

He was the messenger Son sent to recover the lost brothers.

The three pictures in the panels of the Temptation mean this, when Jesus came to Himself, when He realized His Messiahship, when He tested the grounds of His splendid new consciousness, He was made sure that He was to violate the orthodox ideal of Messiah; while they were expecting God's vicegerent to make Israel a world power, He as the Father's vicegerent was to bring in a spiritual kingdom, an inward state in which the Father was to be sovereign and the love-way the law.

This is what it meant to Jesus to be Messiah, to give to other men, to his brothers the final truth about God, that God was His Father and theirs, and to help them to live in the world as the Father's children, free from care and full of love. As one has written, "If the story of the Temptation means anything, it means He mastered the title (Messiah) instead of it mastering Him. The Messianic dream had conquered all others; He conquered it. He was the Life; it was the tool of the Life — a tool which had been constructed for the destruction of Israel's enemy, but which it was His high mission to reconstruct and retemper into an instrument of healing and mercy for the nations. The idea did not make the Life; the Life picked up the clumsy misfit

idea, cleaned it, reorganized it, humanized it, and assigned it a function to Himself and to others, for which by nature it was disqualified — even as that Life had ever regenerated the natural into the spiritual, caused old things to pass away, and made all things new."

His great account with Himself settled, when next the world saw Him, Jesus was reading the old prophet's dream of Messiah, how when He came He would say, "The Spirit of the Lord is upon me, because He anointed me to preach good tidings to the poor; He hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." And when He had finished (and it is significant how He stopped reading just at those words which made the darling thought of Israel "and the day of vengeance of our God") "He began to say unto them, To-day hath this Scripture been fulfilled in your ears." This is the significant in Jesus' claim to be Messiah, while spiritualizing the thought of Messiah's work, He saved for Himself the old messianic thought of Messiah as God's vicegerent, the first-born of the Father. He believed His message was the final one after which there could be no other, that His idea of the messianic kingdom was the Father's uttermost possible revelation of religion, that His name for

God once received, the last word had been spoken for faith. He knew nothing higher than Himself save God; He transcended the authority of the past; He was more than Moses and David, than the law or the prophets, than the temple and the religious codes; His "I say unto you" was conscious of no possible revision. "No one," said He, "knoweth who the Father is, save the Son, and he to whomsoever the Son willeth to reveal Him." This was His own idea of Himself, He was so sure of the finality of His spiritual idea, of His function as the messenger Son that He staked His life upon it. The price He paid argues that He believed He was God's ultimate message to men.

But Jesus believed Himself to be not only the Son of God, the brother of men, and the messenger Son sent to recover the lost brothers, He also believed Himself to be empowered to impart to men His ideal spirit of sonship. He thought of Himself as no mere preacher, nor model, but He was the Life and the life-giver. Here we stand at the central shrine in our cathedral. Everything leads up to this, the altar whose fires are the glory of the minster. It is the night before He died; eleven of His friends are His guests at the Passover meal. To-morrow the little circle would be shattered. The dogs whom fear had held in leash were unmuzzled and were snarling

at the door. His friends were helpless to avert the impending doom. Only one thing they could do, only one thing He wished them to do and with that He would go to death well content. He could endure the cross, He could not endure that He should be forgotten.

There were many things of which He had told them of which they needed to be reminded; but He felt they needed His words not so much as they needed Himself. So "as they were eating, Jesus took bread, and gave to them saying, This is my body which is given for you, this do in remembrance of me." In this critical ante-mortem moment He not only saw Himself without stain, but felt in Himself the power to lift the stain from hearts on which the crimson lay burning. He thought of Himself as no mere truth-teller, but as a life-giver. To those who sought life, He said "follow me." To those who hungered for truth He said, "I am the truth." To those who would see God, He called "I am the way." And with the word "I am the life" He claimed to live and to be the dynamic by which men live. He felt that the man who wanted to live abundantly could not do without Him; He was the bread, the water, the door of life, the vine from which grow all the branches. Through Him and through Him only men go to God, not only by what He says, but more by what He is. "No man knoweth who the

Father is, save the Son, and he to whomsoever the Son willeth to reveal Him."

This is the awesome fact in His idea of Himself, His calm claim to indispensableness. God's messenger Son sent to recover the lost brothers, His message at last is of Himself. Chosen to point the way to the Father, He knows He best fulfills His function by pointing men to Himself. Having as His ideal God's kingship in the soul, He believes that the kingship is realized by making His love-way the life law. The Gospel He carried was a Gospel of God, but for practical purposes it becomes a Gospel of Himself. Called to tell men of the Father, He knows it enough to show men Himself.

This is Jesus' idea of Himself, He was the Son of God, He was the brother of men, He was the Father's messenger Son sent to recover the lost brothers, He was empowered to impart to the brothers His perfect spirit of perfect sonship. Questions of philosophy are beside the mark, bone of our bone, spirit of our spirit, something in us votes with Thomas when he kneels and says, "My Lord and my God."

III

JESUS' IDEA OF MAN

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"I am the true vine, and my Father is the husbandman. Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye except ye abide in me. I am the vine, ye are the branches."

"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father."

"Ye therefore shall be perfect, as your heavenly Father is perfect."

"How think ye? If any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray. Even so it is not the will of your Father who is in heaven, that one of these little ones should perish."

"He that believeth hath eternal life."

"Follow me."

III

JESUS' IDEA OF MAN

Jesus left no system of theology; He left Himself as the final idea of God. So also, Jesus left no system of philosophy; He left Himself as the final idea of man. When His disciples wanted to know about the Father, Jesus gave them no definition, He gave them a living picture, said He, "He that hath seen me hath seen the Father." When a young patrician wanted to know about life, Jesus gave him no theory, He gave Him a living picture, said He, "Follow me." Would you know what God is you have to know only what Jesus is. Would you know Jesus' idea of man, you have to know only Jesus idea of Himself.

We have seen how Jesus believed Himself to be *the* Son of God. He was conscious of a unique filial relationship with God. He knew His sonship was more than other men's, as the inventor is more than the apprentice; He knew by instinct what others had to learn by instruction; He was *the* Son, others were becoming Sons. He

knew His sonship was more than other men's, as the perfect is more than the imperfect; all but He needed the summons, "ye therefore shall be perfect, as your heavenly Father is perfect"; He was adult, others were adolescent. But He knew Himself to be the brother of men; His sonship was not of another kind than men's, it was only more than men's; there was a difference, but it was not in the nature, it was in the growth. He was "the firstborn among many brethren."

Jesus called Himself the light of the world; but He said to men, "ye are the light of the world." He said, "he that receiveth me receiveth Him that sent me"; but He told men, "He that receiveth you receiveth me." He claimed to do divine works; but He prophesied of men, "the works that I do shall ye do also, and greater works than these shall ye do." He believed in a divine descent for Himself; but He believed the same for His disciples, "They are not of this world even as I am not of this world." He said "the Father and I are one"; but He understood that this oneness is possible between men and God, for He prayed, "that they may be one even as we are." His sonship might be more than other men's by His perfect knowledge of the Father, and His perfect likeness to the Father, but in principle His sonship is homogeneous with man's. "I am the vine," said He,

"ye are the branches; abide in me, and I in you." You in me, I in you, one in each other; there appears to be no dividing line; it is a single bundle of life; human or divine, either or both. Humanity opens at its topmost to take in Jesus; divinity opens at its lowest to take in man.

> "Draw if thou canst the mystic line
> Severing rightly His from thine,
> Which is human, which divine."

Some day you go down to the shore. Your dingy lies in a wee reed-fringed inlet of one of the many bays that indent the coast of Long Island. You get into your boat and shove off the yellow sand. You drop your oars in and then pull away, away down the winding inlet, from behind the fringe of reeds, across the little bar, over the rocking waves of the bay, out into the deep, green, long, low swell of the limitless ocean. From the inlet into the ocean! And where did the inlet end, and where did the ocean begin? And what is the difference between the water of the inlet and the water of the ocean? The same elements combine in both; the same winds that blow in from the distances sweep over the surfaces of both; the same tides which roll in from the middle seas swell the waves of both. The difference is shallow and unplumbed, land-locked and unlimited. But the likeness is more than the

difference, the likeness of water, wind and tides which bring the ocean into the reed-fringed inlet, and carry you out of the inlet upon the bosom of the shoreless flood. Man and Jesus, the inlet and the ocean; the divine nature becomes human in Jesus, the human nature becomes divine in Jesus. God has his human life and unveils it in Jesus; man has his divine life and it is unveiled in Jesus.

You come immediately upon this idea of the divinity of man when you hear Jesus teaching the disciples to pray saying "Our Father who art in heaven." There are certain scenes which quicken the imagination. Abraham, his back upon the ancient ancestral home, his camels bearing him and his childless wife across the desert to an unknown land, his eyes fastened upon the star-lit sky, dreaming of himself as the patriarch of a new people, like those stars innumerable and like them separate from the world of men. Columbus, standing bare-browed upon the deck of his little caravel, with Spain a thousand leagues behind across the desolate Atlantic, and gazing at a thin blue line broadening above the western horizon to become at last a new world full of life and liberty and happiness for the old. Luther, the rustic monk, in the hall of the bishop's palace at Worms, face to face with his sovereign, the pope's legate and a dazzling throng of august dignitaries, responding as they adjure him to recant his new

religion, "Here I stand, I cannot do otherwise, God help me; Amen." Such scenes, because they mark crises in the life of the race inflame the imagination.

But that sight of Jesus and the fishermen praying together transcends these and all other scenes in awesomeness and immensity of issue. Here we watch the discovery of a new people, a new world, a new religion. A new people which shall care to claim no forbear but God; a new world which shall know no alien nor citizen, but only man the brother of Christ; a new religion which shall know no elect nor reprobate, but only man the dear child of the Father who is in heaven.

Jesus is alone with His disciples. There are Peter and Andrew his brother; they are rude, unlearned Galilean fishermen. There are John and James, both sons of Zebedee, the prosperous ship-owner of Bethsaida. There is Matthew, the citizen of populous Capernaum, one-time revenue officer in the service of the accursed Roman. There is Simon, the political mal-content, the fanatic nationalist, the hater of publicans like Matthew. There is Philip, a man whose motto in life seems to be "seeing is believing." There are Bartholemew the mystic, Judas the bigot, Thomas the skeptic, and Thaddeus and the other James. The gamut of human kind, character and condition is here, the race in miniature. The rich

man is here and the poor, the learned and the unlettered, the good and the evil. They stand with bowed heads praying; Jesus leads, they follow, "Our Father who art in heaven." Our Father, Jesus' and John's, Peter's and Matthew's, Bartholomew's and Judas'; the Father of the rich man and the poor, the Father of the learned and the unlettered, the Father of the good and the evil. All are brothers in one family; differences of culture, condition, capacity and character are like the differences in their varied colored dress, important for other relationships, but for this relationship mere accidents.

Beneath the dress breathes the soul, that human life which is born "not of blood, nor of the will of the flesh, nor of the will of man, but of God," and this soul knits the twelve and Him into one common brotherhood. Evidently if He is a Son of God they, too, are sons; obviously if His origin makes Him divine, they have the same origin and must be divine. For that is the meaning of Fatherhood and sonship. For a human to call God "Father" what is that but to humanize God; for a man to claim deity as his forbear what is that but to divinize man? A father and his children are shareholders in the same stock; if the father's shares are divine, the children's must be, no matter what may be their holdings; were the children's shares human, the father's are the same,

though his holdings are infinite. Once grant Fatherhood, and there can be only one conclusion, "now are we children of God," and we must be "like Him," as St. John puts it. The Lord's Prayer raises humanity to the eternal peerage. And nowhere did Jesus intimate that there was any man excepted from this high birthright.

The parable of the prodigal son puts the case explicitly. That story was told just to prove that a sinner never ceases to be a son, that the Son of God is warranted in being friends with publicans because that sort of folk can say as well as He, "Father." "Both the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And He spake unto them this parable, saying, A certain man had two sons," and the younger wearying of the home restraints went far away, and squandered his patrimony in riotous living. One morning he awoke to find himself stripped and outcast, something the world had no use for, except to make a swineherd. Then in the fresh light of this new experience, there surged again the far-ebbed memory of his home and his childhood, and this inward tide swept back his penitent heart within hearing of the father's voice and a revelation of the father's love, by which love he was reborn and reinstated. And this is how Jesus described the moment when the tide turned, "he came to himself." Up to that mo-

ment the boy had been beside himself, but when he came back to himself, he found that inward self crying "father." And Jesus went on to say that the father saw the boy while he was yet a great way off, and that he ran and fell upon his neck and kissed him; kissed this soiled, shrunken, shame-faced man, and said "my son."

And the way Jesus told that parable gives us the right to infer that no human being can ever lose the right to say "Father," that all men everywhere, no matter how far gone, are God's sons. Appearances may be against it; but Jesus talked as if it were self-evident; it was self-evident to Him, because He knew "what was in man." He knew "we are sons," as one apostle put it, "partakers of the divine nature," as another expressed it. "The Image of the invisible God," as St. Paul called Jesus, knew that men are "the image and glory of God," as the same apostle wrote.

With this idea of man's divine descent, Jesus appraised life as of incalculable value. No word is oftener on His lips than "life." But one feels that He is embarrassed by the word, that He means more by it than men mean. For Him the word does not stand for vitality, existence. Life is more than meat; it cannot subsist on bread; it consisteth not of abundance of things; no thing is its equivalent; "what shall a man be profited, if he shall gain the whole world and forfeit his

life? or what shall a man give in exchange for his life?" To leave no doubt in men's mind that life is not this squalid thing they think of when they talk about life, Jesus had another word which He was accustomed to use with it; He talked of "eternal life," meaning not mere everlasting life, life that lasts beyond time, but life that has the quality of eternity, the timeless quality, the divine quality; the eternal life is the kind of life God has; God is its source and nourishment. And this eternal life He claimed for Himself and said men shared with Him and God; only they needed it "more abundantly." So one soul had infinite worth to the Father; He could not afford to lose one life, no matter how small, how far forewandered; "See," said He, "that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven."

Rich as the shepherd is with his safe folded ninety and nine, he must seek the solitary lamb which has strayed away. Wealthy as the woman is with her nine coins, she cannot afford to lose one, but must sweep the house and do her utmost to recover the one that rolled away and was lost. Maybe the father has another boy at home, and a house full of servants, but if there is one away, he must watch and wait and keep scanning the horizon for a sight of him coming back, and then

when this one has returned there is the banquet for which the calf has been fatted. Nothing lets you into Jesus' value judgment of life like that saying that at first sight looks so unfair, "There shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentance;" that is because from His way of looking at God and man, the man has no equivalent, he is of infinite worth.

But along with His appreciation of man's intrinsic value, his essential sonship, his infinite worth, Jesus combines a sane estimate of man's actual condition. Men are God's children, but they are "evil" children; all of them must pray, "forgive us our debts," and in all of them lurk "evil thoughts" and sensual inclinations which defile. Jesus believes Himself to be the messenger Son sent to the brothers, because the brothers are "lost"; they are lost like sheep that have heard the call of the wild; they are lost like a coin that has dropped out of circulation and so ceased of its true purpose; they are lost like a boy who has gone away, ignoring his Father's rights to his service and affection. And so, according to Jesus, man's sonship is a fact, but it is also a task; man is not only a son, but he has to become a son; and even when he comes to himself and says "Father," realizes his sonship, he is "yet afar off." But (and this is the impressive thing

in Jesus' appraisement of human nature) He believed that man is able for the task.

Jesus dared to believe that man could incarnate the moral values which He Himself realized; they could be sons, perfect as their heavenly Father is perfect. As a recent writer says, "If there was anything new in the thought of Jesus it was this." Jesus believed in man, in man's essential affinity with God, in man's ability to repeat His life. If He did not, then one must despair of His sanity, if not His honesty. Only on the belief that He believed Himself imitable can we explain His treatment of the woman of Samaria and Mary of Magdala, Simon Peter and Zacchaeus. Only on the belief that He had unqualified faith in humanity's unbounded possibilities can the Beatitudes and the "new commandment" be saved from the charge of insincerity. Only on the belief that He meant it literally when he said, "follow me," can we continue to trust Him as the one who "did no sin, neither was guile found in His mouth." "Follow me," He said to fishmongers and aristocrats, to publicans and skeptics, nay, it was the word He had for every man; "if *any* man would come after me, let him deny himself and take up his cross and follow me"; and that word had only one meaning, "where I am there shall also my servant be." This fishmonger, this aristocrat, this publican, this skeptic, any man who can follow an-

other must have the same capacity in him. A fish cannot follow a bird; a bird cannot follow a man; only like can follow like. If Jesus is perfect, then His "follow me" means that any man can be perfect; it is the same as saying, you can be what I am, you can do what I do, you were made for this, you are most yourself when you are most like me.

In one of his essays, Emerson has a striking passage in which he calls attention to the way in which the machinery of society adapts itself automatically to the failures of human nature. A man in the heat of passion strikes off a crime, a thing which in his youth he would have shuddered at the thought of. But once guilty, and though guilty for the first time, society is ready for him, the criminal; there are the police, the courtroom, the judges, the prisoner's dock, the sentence, the jail; they all deal with his case just as though they had been expecting this man to do this particular crime. It is a sad commentary upon the way in which we think of human nature. We expect the break, we look for the crash, we take it for granted that the fall will come, we believe that the fall is the natural thing, the thing this man was made for. We feel that the worst we do is the natural thing for us to do, the best is out of our line. We must go on at this low level, leaping upward once in a while in some uncom-

mon act of purity or love, leaping upward like some single wave tossed above sea level by the churning of some vessel's screw, but falling back again into the same old, dark, cold surge. The upward leap is an accident, the bitter level is the real thing.

But the very opposite of all this is the belief of Jesus. He is not surprised at man's best moments; He expects the act of purity or love; He counts the best the thing we were made for, the worst the unnatural thing; He looks for man to be not the thing He has been, but the better he can be; He says "be perfect," and He knows it is possible. Man is God's son, without Jesus God's lost son, but withal able to come to himself and to say, "I can do all things in Christ which strengtheneth me." That is Jesus' idea of man.

He that hath seen Jesus hath seen the Father; he that hath seen Jesus hath seen himself. The first essential element in the religion of Jesus is the humanity of God, and the second is like unto it, and it is this the divinity of man. Two rivers that rise thousands of miles apart and drain the watershed of a nation, meet and mingle in the Mississippi. From the west the Missouri comes. Far up in the Rockies' virgin snows and amid the Paradise-like beauties of the Yellowstone Park it is born. For three thousand miles it flows through mountain and prairie, an unconfined,

fresh and refreshing stream, to blend itself at last with the Mississippi, and with it find the parent sea. From the east the Ohio comes. At the foot of a sooty city it rises; for nine hundred miles it drags its way through a score of cities, each of which pours its decay into its already overburdened waters. At last, weary of its weight of sediment, the Ohio empties its waters into the Mississippi, to find therein another destiny. Thus the river from the west fulfills itself, and the river from the east rediscovers itself in the one central flood, whose waters are the source of an inexhaustible fertility and bear great ships which determine the destinies of peoples.

Two rivers that rise on opposite sides of human experience drain the race's feeling about religion. From the one side, rising in the fresh, simple beginnings of human life, flows the stream of faith, the sure feeling that God is and that He is the source and satisfaction of life. From the other side of experience, from our wretched failures and our moral defeats, flows the stream of fact, the fact of depravity and utter hopelessness. The stream of faith refreshes and sweetens life; but the stream of fact has the stain of evil in it, and the poison of despair; and both of these rivers unite in one imperial Manhood, whose life is the race's living water, and whose Spirit holds the secret of humanity's destiny. In Jesus Christ

human nature's faith in God and human nature's fact of despair conflow. In Him the age-long feeling after God is taken up, verified, enriched, and at last united with its eternal source. In Him the fact of human nature's despair is taken up, dissolved, and then rediscovered by the counter-fact of human nature's divinity. In the mighty flood of Jesus' teaching, and His life, man finds his God a Father of boundless, gratuitous, ungrudging love, and finds himself a son destined to be like his Father, when he shall see Him even as He is.

IV

JESUS' IDEA OF RELIGION

"Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more value are ye than the birds! And which of you by being anxious can add a cubit unto the measure of his life? If then ye are not able to do even that which is least, why are ye anxious concerning the rest? Consider the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more shall He clothe you, O ye of little faith? And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after; but your Father knoweth that ye have need of these things. Yet seek ye His kingdom, and these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

"Jesus knowing that His hour was come that He should depart out of this world unto the Father, having loved His own that were in the world, He loved them unto the end. And Jesus, knowing that the Father had given all things into His hands, and that He came forth from God and goeth unto God, riseth from supper, and layeth aside His garments; and He took a towel, and girded Himself. Then He poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded. So when He had washed their feet, and taken His garments, and sat down again, He said unto them, Know ye what I have done to you? Ye call me, Teacher, and, Lord: and ye say well; for so I am. If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you. Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that hath sent him."

IV

JESUS' IDEA OF RELIGION

Religion no longer is called an invention; it is classed with the elemental instincts.

> "As the hart panteth after the water brooks,
> So panteth my soul after Thee, O God,"

is not only sublime poetry, but exact science. And religion is allowed to be not only a primary but a universal instinct. History proves that "all men yearn after the gods"; "humanity is incurably religious," as a great Frenchman expresses it.

One defines religion at his own risk. In this it is a case of "many men, many minds." But this may be said to be the common denominator of all the definitions, religion is a conscious relation to God. To know a man's religion you have to know only the man's idea of his relation to God. To know Jesus' religion you have to know only Jesus' idea of God as "our Father." But for practical operation every relationship is at once a feeling and an action. A relationship is worth as much as the feelings it evokes, and the actions which these feelings impel. A relationship which

made one neither hot nor cold, which never made him say "yes" or "no," or move hand or foot is not worth while. To be real and vital a relationship must quicken love or hate, trust or fear, must set a-going speech or silence, conduct and character. What practical difference did the idea of God's Fatherhood make in Jesus' inward and outward life; how did it make Him feel, what did it make Him do? When we answer those questions we get Jesus' idea of religion.

The night before Jesus died will be cherished always for two equally beautiful and tender incidents which occurred therein. The one was the Last Supper, the other was the washing of the disciples' feet. Of the two disciples who were with Him that night and kept a record of what He did, St. Matthew saved the picture of the Christ bending forward with the platter and the cup; and St. John chose the picture of the Christ bending down with the basin and the towel. Either picture is characteristic of the Master. All His life He was bending over other men's emptiness and pain. So either the Christ bending forward with the broken bread, saying, "take, eat," or the Christ bending over the travel-pinched feet of the disciples, show Him as He was and loved to be.

St. John's picture is especially interesting because he wrote his gospel with the confessed purpose of proving that Jesus is *the* Son of God,

and in this incident the apostle shows us how this filial sense makes Jesus feel and what it makes Him do. He begins the story with these striking words, "Jesus, knowing that the Father had given all things into His hands, and that He came forth from God, and goeth unto God;" in other words, the Father-Son relationship was the cause of what followed. It was this conscious sonship which bent Jesus down till He knelt at the feet of men, who, in the fitness of things, ought to have been kneeling before Him and washing His feet with their tears. We have said that a man's religion is the feelings and then the acts which result from the relationship between himself and God as he knows Him. What, then, was the feeling of this Man who knew that God was His Father, that He came forth from God and was going unto God?

It is Good Friday eve. He and eleven of His friends are gathered in another friend's guest-room for a last tryst. He had left them a keepsake, something to remember Him by. The hour is late. Already by the light of their fitful torches the whips have gathered their pack for the ugly deed in the Garden of Gethsemene. He knows this; He knew "that His hour was come that He should depart out of this world unto the Father." He has watched the dark shadow creeping always nearer, now He can feel its chill sweep His cheek.

He has come to the moment when conscience searches the heart of the average man with fingers tipped with fire. He is a very young man, with all a young man's love of living; but He has to give it up. He had set His heart upon one thing, and that one thing seemed to human vision to be a will-o'-the-wisp.

And what is He doing? Bathing the feet of a few fishermen. What ineffable calmness! What unbroken serenity! Unconscious of any need in Himself, He seems conscious only of the need of the friends He is to leave so soon. With no feeling of personal indebtedness to God or man, He is concerned only to make His comrades feel that He knew about their debt and was going to help them make up their deficit. With the supreme court ready to vote Him a failure and give Him a felon's death, He knew Himself bound to succeed, and reckoned His death to be the birth-pangs of a new humanity. He knows no inward unrest; He feels Himself living a kind of life on which death has no lien; let death come, when or how, the Father's hand will be on everything in it, as it has been on everything in life. The world rests in the Father; it is His house; and He is the Father's Son; and the Father cares, why should He? "I go unto the Father. Peace I leave with you; my peace I give unto you: not as the world

giveth, give I unto you. Let not your heart be troubled, neither let it be fearful."

Such quiet, such peace, the world has seen nothing just like it. He is in the world as a child in a Father's house, free from care, full of trust. And that night is all of a piece with the way He had always lived. He never worried, never fretted, never feared the future or any change. Long ago He had told the disciples, "Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more value are ye than the birds! And which of you by being anxious can add a cubit unto the measure of his life? If then ye are not able to do even that which is least, why are ye anxious concerning the rest? Consider the lilies of the field, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more shall He clothe you, O ye of little faith?"

Here meets us one of the surprising traits of the gospel. Jesus seems so merciful toward sins that we excoriate. He makes friends with a penitent adulteress; He can hardly abandon the treacherous Judas. But there are two sins He paints jet

black; the first is the sin of conceit; the second is the sin of anxiety. Not the adulteress nor the betrayer seems so hopelessly far gone as the man who knows it all and the man who lives as if God were dead. He talks about worry as if it were a person, a soldier in armor, a tyrant, nay, as if it were Satan himself, something to be fought to the finish. When a man sets his heart upon a mere thing, something to eat, or wear or live in, when he trembles at the thought of losing it, when he kills himself to keep it, Jesus says that man is a heathen, "for after all these things do the Gentiles seek," these alien races who know not God. To fret about a dinner, or a bit of lace or furnishing is an outrage against God; God, who dines the raven, weaves the gossamer for the lilies and shelters the sparrow of the street.

Care is a denial of God; it is blank atheism. From Jesus' point of view the opposite of faith is not skepticism, which is doubt of the prevailing orthodoxy; but faith's antinomy is fear of the future, fret about the vicissitudes of living. "Why are ye fearful?" He called to the despairing disciples, as they anticipated shipwreck on the Sea of Galilee, "Have ye not yet faith?" "O ye of little faith, why reason ye among yourselves?" said He one day, when He found them fretting over an empty bread-basket. Faith to Jesus meant the quiet assurance that a man rests for now and

forever in the hollow of the Father's hand. So He talked and so He died. The dying was all new to Him, but it was the Father's will; the Father was here as He had been in every circumstance of His career, and so "Father, into Thy hands I commend my spirit."

We marvel at His tranquillity, His steadfastness, His unruffled acceptance of the world's hot and cold, sweet and bitter, smooth and rough. He knew "that He came forth from God and was going unto God," the world was but the Father's house, and He a child in it, a child free from care, a child full of trust. This was the feeling Jesus got from His idea of God's Fatherhood.

And now what were the actions of this Man, who knew that He came forth from God and was going to God, what did this filial relationship make Him do? "Jesus, knowing that the Father had given all things into His hands, and that He came forth from God and goeth unto God, riseth from supper, and layeth aside His garments; and He took a towel and girded Himself. Then He poureth water into the basin and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded." Did they know what He had done unto them? They called Him Teacher, and, Lord; and He was; and the Teacher and Lord was washing their feet. They could never forget that; service was the crown and

glory of sonship; the way to get up was to get down; one must stoop to conquer; belief in God's Fatherhood involved belief in man's brotherhood. Nothing that He could have said about it could have cut that truth so deep in their hearts as the feeling of the Lord's hands on their feet. They must live in the world as children in a Father's house; but they must remember that the Father's house is full of children. That was the one truth He had set most store by.

Fresh from His self-discovery as the Father's messenger Son sent to the lost children, He began His search with the promise of good news for the poor, release for the captives, recovering of sight for the blind, and liberty for them that are bruised. And how well He fulfilled His promise is shown by the fact that He got the nickname of the "friend of publicans and sinners." In the Sermon on the Mount He defined the perfect life as loving one's enemies and praying for those who persecute, and He kept pace with that ideal down to the end. One once asked Him the way to the perfect life, and He gave two rules, love of God, and love of neighbor as one's self, and then He told the story of the Good Samaritan to make it clear that the second rule was as important as the first. And everybody knows that the Good Samaritan is only another name for Jesus.

It gives one pause to see how little Jesus says

about loving God. He does indeed say that the first commandment is "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." But apart from this there is no recorded discourse upon the theme of love to God, and there is not one parable to illustrate it. When He talks about love it seems that it is love toward men He thinks most about, desires most to produce. Of the Beatitudes, two concern our attitude toward God, humility and pureness of heart; one concerns our attitude toward Himself, when we are reviled for His sake; but five concern our attitude toward our fellow men. Love toward God expressed in a temple offering is not to be thought of until a man is on loving terms with his neighbor, "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift."

The redeeming power of charity, He teaches in the parable of the unjust steward; inhumanity is the unpardonable sin is the lesson of the story of Dives and Lazarus; and the parables of the lost sheep, the lost coin and the lost boy, spoken in defence of His own great love for the sinners, prove that love is of God, for God is love. The proof of friendship with Jesus is love one to an-

other. Indeed, if one loves his fellows Jesus accepts it as an equivalent for the love of Himself. So He taught in the parable of the last judgment. He said at that great assize men would be divided as when a shepherd puts his sheep on one side and his goats on another. Some would have this said to them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" others would hear the awful words, "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels." And the reason for this separation is a remarkable one; the question asked is not, Did you love God? but, Did you love me? Those represented as entering into eternal felicity are told that they are so favored because they gave Jesus food when He was hungry, drink when He was thirsty, clothes when He was naked, they healed Him when He was sick, visited Him when He was in prison. The righteous astonished to hear this, tell Jesus that they had never seen Him, never heard of Him, to which He responds, "No, you may not have seen me personally, may not have heard of me, but in doing these things for the little ones, the weak ones, the obscure men and women, you were really doing them for me." Those who are represented as shut out from God's presence are told that they are condemned because they never fed Jesus, never gave Him to drink,

never clothed Him, healed Him, visited Him in prison. To which these reply that these are the very things they did do for Jesus Himself. "Nay," the Christ answers, "to me personally you may have showed mercy, but inasmuch as ye did it not unto one of these least, ye did it not unto me." The obvious lesson of this parable is that Jesus set more store by loving others than by loving Him, that pure religion is for practical purposes the daily exercise of neighborly love and pity.

One may object that such a view makes religion just mere morality, a thing which can do without God; that Buddhism can produce it, or Islam or Confucianism. The answer to this contention is that for centuries these religions have had worshippers, but they have failed to generate this love-spirit. When the Chinese Commissioners visited Chicago they were shown its railways, its warehouses, its factories, its hospitals, Hull House and the Young Men's Christian Association. "What impressed you most?" someone asked these Confucianists. "The hospitals, Hull House and the Young Men's Christian Association," was the answer. Railways, factories and warehouses were common things in China; they were not so large nor so many as those in Chicago, to be sure; but these things China did not have, hospitals where sick folks were healed without pay, Hull House

where the overborne were befriended for love's sake, the Young Men's Christian Association where young men of culture and social standing gave their time and strength to be big brothers to fellows who were lonely and forlorn. These things Confucianism had not given China; these things Jesus' idea of God's fatherhood had given Chicago; these things were only where the sonship which informed the soul of Jesus informed the souls of men who were called by His adorable name. And so Jesus' kind of love and pity cannot do without God, it grows out of the idea that God is our Father; but "the love of one's neighbor is the only practical proof on earth of that love of God which is strong in humility."

Believing that so strongly, one does not wonder that Jesus should have spent His last evening with the disciples in making them feel that He counted service the one thing worth while. He had many things to say unto them, many truths of God and destiny which He might unveil before their vision, many riddles of existence which he might have solved while they waited; but there was little time for talk; there was time for one act; words might be forgotten, such an act would live while memory hung together. Very deliberately He rose from the table, folded up the seamless cloak, girded Himself with the towel, filled a basin with water, and before any one realized what He was doing He was

down on His knees bathing their feet. Then there was a brief prayer in the same theme, the Jesus theme as musicians might say, the theme of brotherly service, and He opened the door and went out to write the same theme in His own blood and hang it on a cross.

Jesus lived in the world as in a Father's house; but He remembered that the house was full of children. The sense of His Father as our Father made Him not only the trustful child, but also the loving brother. The feeling His idea of God bred in Him was childlike trust; the acts His idea of God brought out were deeds of brotherly love. To trust God as the Father who is doing and will do the best for one, to do the best for men as the children of the Father that is Jesus' idea of religion. To believe that God is one's Father and to live in the world as in the Father's house, that is free from care, to believe that God is the Father of all men and to live in the world as in the Father's house full of children, that is full of love, that is the religion of Jesus.

V

JESUS' IDEA OF SIN

"I have found my sheep which was lost."

"I have found the piece which I had lost."

"This my son was dead, and is alive again; he was lost, and is found."

"The Son of Man came to seek and to save that which was lost."

V

JESUS' IDEA OF SIN

In his studies of the "Varieties of Religious Experience," Prof. William James says, "There is a certain uniform deliverance in which religions all appear to meet. It consists of two parts:—first, an uneasiness; and second, its solution. The uneasiness, reduced to its simplest terms, is a sense that there is *something wrong about us* as we naturally stand. The solution is a sense that *we are saved from the wrongness* by making proper connection with the higher powers." There is a universal feeling that there is something wrong with us; so then a real religion must take account of this wrongness; and since it is the men who are most right who most feel the wrongness, we may expect that the matter will bulk large in the teaching of Jesus.

Jesus does not talk much about life's wrongness in the abstract. His practise is that of the physician, diagnosis and cure. But when He does stop in the midst of His practise to talk about it, He has one name for this wrongness; He calls it

being "lost." "The Son of Man is come to seek and to save that which was lost," He says. And when the ethical aristocrats of His day complained about His friendship with the "sinners," He described these "sinners" as "lost" things, telling three stories, one of a lost sheep, another of a lost coin, a third of a lost boy. If we want to find out what is wrong with life, what was Jesus' idea of sin, we have to understand what He meant by being "lost." The more we study the fifteenth chapter of what somebody calls "the most beautiful book in the world," in which Jesus gives His definition of being lost, the clearer we see that the three parables are not three separate stories, but three little chapters of one story of the soul of man. They are related like the three primary colors which mingle in white light. The story of the lost sheep is like the red, the story of the lost coin like the blue, and the story of the lost boy most luminous, nearest the white truth, is the yellow. The three stories read together, red, blue and yellow, throw the white light on the great fact of sin.

A shepherd had a flock of an hundred sheep; one wandered away; and the shepherd left the ninety and nine in the fold and went hunting for the one that was lost. And when he had found it, he laid it across his shoulders and trudging home called to his friends, "Rejoice with me, for

I have found my sheep which was lost." A woman had ten pieces of money; she lost one; forthwith she lighted a lamp, swept the house, took no rest until the coin lay once again in her hand, and then she had a celebration with her friends, because, as she put it, "I have found the piece which I had lost." A man had two sons. One day the younger of them said to his father, "Father, give me the portion of thy substance that falleth to me," and getting it, he went far away from home and squandered his fortune in folly. At last, stripped and starving, he was compelled to hire out as a swineherd. So situated, the boy came to his senses, and memory conjured up the picture of the old home, with its abundance even for the servants. And he resolved to go back home, fling himself upon his father's pity, and beg just for a servant's berth. And all the time of his absence his father must have been scanning the horizon for a sight of the boy, for one day, after the son started home, the father spied him afar off, and he ran and fell on his neck and kissed him, and before the prodigal could get to the point of asking to be hired as a servant, the servants at the father's bidding were serving him, doing everything to make the boy feel that he belonged in the home as a son and nothing less. And they had a banquet that night, and great joy, and this was the reason the father

gave for it, "for this, my son was dead, and is alive again; he was lost, and is found."

There can be no question as to the meaning Jesus meant to convey by these parables. Each one of them moves between two poles, human life as it is, and human life as it ought to be. Human life as it is is the sheep in the wilderness, the coin in the corner, the boy in the pig-stye. And human life as it ought to be is the sheep restored to the fold, the coin in the housewife's hand, the boy enriched with his father's favor. "Lost" is the word that describes life as it is; "found" is the word that describes life as it ought to be.

What is a lost thing? We never call the bighorn sheep of the Rockies lost sheep, because they are wild sheep, and the mountains are the place where wild sheep belong. But if one lamb strays away from the ranch and up into the fastnesses of the mountains, we call him a lost sheep, because he has heard and obeyed the call of the wild, has gone back to the lower life of the wilderness. We never speak of the gold and silver in the quartz of Alaska as lost money, because it is not money, but just raw metal which no one has used. But if you should lose your purse full of gold or silver, you would advertise for the money you had lost; lost, because it is stamped metal made to be a medium of exchange, and now fallen out of use. Among the gang of street gamins who gathered

around the great newspaper houses about midnight last night there were a lot of little chaps whom no one ever thinks of as lost boys, because they have no home, no other relations than their ragged comrades. But if in some way your little boy had been among them last night, the police would have taken notice of a lost boy; lost, because he was away from his relations. And so a lost thing is a thing which has become wild, dropped out of use, got out of its natural relations. And Jesus says men are lost, living in their lower life, not fulfilling their true purpose, self-assertive, out of their true relationships.

What has experience taught us about human nature? "It is an easy thing to make up one's mind," said Grizel. "It's easy," said Tommy, "to you that have just one mind, but if you had as many minds as I have,—" The most of us feel with Tommy. We have two minds, the one thinks one way, the other thinks the other. One part of us says "yes," the other part says "no." The good man feels coiled up in his heart the same springs which, unwinding, stain the criminal's hand red. The criminal has moments when he is impelled to do the same things which have become a habit in the white soul. Good and bad feel these same opposing compulsions in their bosom, watching each other. Dr. Jekyl and Mr. Hyde each has a first cousin living with each one

of us. Every one has this double life, the higher and lower. St. Paul's words need no explanation for experience, "The good which I would I do not; but the evil which I would not, that I practise. For I delight in the law of God after the inward man; but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members."

And what experience knows, science certifies. It says that human nature is double. We have an animal life and another life, an outward self and an inward. "The brain of the chimpanzee," says Dr. W. H. Thompson, "as far as structure goes, presents us with not only every lobe, but with every convolution of the human brain." "When fully grown," says another scientist, "there is almost nothing in man's anatomy to distinguish him from his nearest allies among other animals. Almost bone for bone, nerve for nerve, muscle for muscle, he is the same." A human's appetites are the same as a pig's, only more æsthetic; what he calls competition is just a bull-dog's combativeness refined; and his acquisitiveness is the bee's instinct at work in a steel, fire-proof hive of industry. A human is a perfect animal, and more. There is in man an inward self which science says puts a gulf between man and the animals, an inward self which makes the most ignorant savage

more different from a horse, than a horse is from an oyster. Sir Oliver Lodge writes about the "soul" as something different from the "body," something different, too, from the thing which keeps an animal alive; he says man has a body, and man is a soul. A horse is bred for body; weight, pace and cleanness of limb count in him; but a man is valued not for the body, the muscle, form and features. This is what we desire in a man, the man who is to be our comrade, our legislator, our teacher, our physician, a keen sense of "ought" and "ought not," a great will, a deep reverence for law, a consciousness of a relationship which reaches outward as far as humanity goes, upward as far as infinity. It is character we seek to culture in man; the inward, not the outward we set store by in human nature. As Amiel suggests, "man begins his career as a tamer of wild beasts and these wild beasts are his passions."

And now, see how the parables fit. Given a man who lives all his life for the lusts of the minute, for fine food, a rich wardrobe, a great house; in mere getting and spending he lays waste his powers; his ideal is to come to a time when he can say to himself, thou hast much goods laid up for many years, take thine ease, eat, drink and be merry. What is this man doing but living for the herbs and the grass of things, the things which to-day are and to-morrow are cast into the oven?

What figure fits him so well as a sheep which has heard the call of the wild, gone back into the wilderness life with its primal compulsions and its animal instincts? Given a man whose aim in life is to win public applause, and so to have power; to be masterful, to be called influential, to have people nudge one another when he passes in the street. This man wants to sit at a desk, touch a button and see men jump at his ring; all he cares for is to say "go," and have the satisfaction of being obeyed, to have his way, to make his will law. To him the world is just a shop full of tools cunningly constructed to serve his ends, to minister to him, to be used by him. What figure fits this man better than a coin which has ceased to be of use, a thing which has dropped from its true purpose; he is taking others' time and strength instead of using his time and strength in the service of others; he is costing the world labor instead of spending himself that the world may have what it needs. Given a man who never comes up out of the basement of his being, who never takes a thought for the furnishing of the upper stories of life where lives his soul, who is busy with his own affairs, so busy that he never hears the call of an Unseen Central giving him connection with a great outside world-need of him and his. What is this man but a son squandering his divine share of life, wasting his real self,

playing the fool with his birthright, and depriving the family of the help of his companionship. It is this reversion to the animalism in us, this uselessness in the world struggle to develop soul, this denial of our divine heredity which is the tap-root of the wrongness in human nature. Self-absorption, lovelessness, the higher-self suicide, that is Jesus' idea of what is the matter with man. To live like a higher kind of animal and nothing more; to live to be served rather than to serve; to live as if God were dead, that, according to Jesus, is sin.

Jesus says our wrongness has a three-fold cause; He says we go wrong from heredity, from circumstance, from our own volition. He allows that human nature starts with a handicap, a legacy of self-absorption which we get at birth. We are like sheep that go astray; like sheep in whose very blood is the *wander-lust*. We are not simply individuals, we are children of parents, and behind the parents, far back in the dim distance, is the brute ancestry, whose low bequest is not yet sloughed off. The lower life had a long start before the higher was awakened, and it is strong yet; it is not all domesticated, not all tamed. All this the Master seems to appreciate. And He sees another fact; how, even with a fair start, things and men around us sometimes help us to badness, give us a shove off, make the down-

hill road all the easier. We are like a coin which gets lost by no act of its own; it falls from a careless hand, and is given the start which sends it rolling off into the dust. Not always is the crown jewel deliberately thrown away, sometimes it is snatched from the head by the hand of some moral brigand. This baneful possibility of circumstances the fair Christ seems to allow as one of the causes of the wrongness in human nature.

But He does not stop with making man a sheep; had Jesus told us only the parable of the lost sheep, we might have questioned His optimism. He does not finish with the parable of the lost piece of money; had Jesus stopped there we would have called Him a fatalist.

"If my body come from brutes, tho' somewhat finer than their own,
I am heir, and this my kingdom. Shall the royal voice be mute?"

You cannot jam back into heredity and environment all the impulses which brought about the moral failure. Something more needs to be said. There is a personal will at the center of life, and our very sense of fairness challenges every reference of life's wrongness to any source which does not take account of this personal initiative. The Principal of Birmingham says, "The distinctive character of man is that he has a sense of responsibility for his acts, having ac-

quired the power of choosing between good and evil, with freedom to obey one motive rather than another." There is something in the wrongness which man himself makes up out of whole cloth. Maybe we are an organ, and the pipes and action were set up without our choosing; maybe the registers were limited by a builder whom we did not employ. But we sit on the organ bench, and our fingers touch the keys, and there is enough in the instrument to make sweet music, aye, great music. Palestrina wrote "The Strife is O'er" long before the days of electric actions, tilting couplers and echo attachments. With our eyes wide open, we have listened to the call of the wild, we have misused our manhood, we have used our wills.

A young man decides to be a better man; he begins the effort from the outside and works inward. First, there are the long habits to be wrestled with; he will not drink; he will not swear; he will not be unchaste. And hard that fight is, for his father before him drank, it was his father he first heard swear, it is the father's passion which runs like fire through his veins. Almost he despairs; it looks like a losing battle, but he keeps on. He finds the same enemies in his circumstances; the business he is in is full of temptations, he gives up his business; his associations keep him in the bad atmosphere, he breaks away from the old comrades; the reading he has loved fans the flame

of the red passion, the old books are burned. So far, so good; he has met his hereditation, he has faced his conditions, still the old habit stays by him, the old impulse has steam, the old appetite's fires will not be put out. Then it is the young fighter in this moral arena sees the fact of life; he sees that at the mysterious center of his being there is he himself, he himself who not only thinks, and feels and does the wrong, but *is* wrong. Facing that fact solemnly, seriously, the young man has come up to the point where real victory begins. "*I* have sinned," he cries; "the fault lies with myself." And with this sight of self, this resolution to be his higher self, he makes the discovery that Jesus meant every lost life to make in these parables, that God will take care of the heredity, God will take care of the circumstances; the shepherd will find the sheep, the woman will find the coin, the son must come to himself, must cry, "Father, I have sinned." This self-discovery, this sense of unworthy sonship brings peace and strength and safety.

This is sin as Jesus sees it, to live the lower life, to live to be served rather than to serve, to live as if God were dead. And this is safety, to come to one's self and own one's sonship, saying, "Father, I have sinned."

VI

JESUS' IDEA OF SALVATION

"He entered and was passing through Jericho. And behold, a man called by name Zacchaeus; and he was a chief publican, and he was rich. And he sought to see Jesus who He was; and could not for the crowd, because he was little of stature. And he ran on before, and climbed up into a sycamore tree to see him: for He was to pass that way. And when Jesus came to the place, He looked up, and said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house. And he made haste, and came down, and received Him joyfully. And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner. And Zacchaeus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. And Jesus said unto him, Today is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of Man came to seek and to save that which was lost."

(Luke 19:1-10)

VI

JESUS' IDEA OF SALVATION

If there is any word of religion we ought to know about it is the word "salvation." In the vocabulary of religion no word bulks so large. Christianity has no patent on it. Professor James has shown us how it is part of the "uniform deliverance in which religions all appear to meet." No sect of Christianity can claim it as peculiar to its dialect. Paul preached it and Peter, Augustine and Pelagius, Luther and Loyola, Calvin and Arminius, Spurgeon and Martineau, Brooks and Channing. The monks and parish clergy of the Greek Church, the popes and priests of the Roman Church, and the pastors and teachers of the Protestant Church have proclaimed it in all times and in all places. All religions, all sects acknowledge the need and fact of salvation; the thing needs no argument; it is taken for granted. We differ as to that from which or for which we are saved, but the saving — about this the vote is unanimous.

In Christian preaching there has been a singular

unity about the message of salvation. This may not seem obvious at first sight. In the faint light of early morning the Priscilla threads her way down the East River. The young man on his first visit to the city, rising betimes, quits his stateroom to go out on deck. There, like a great cobweb spun between the two boroughs, he sees the beautiful Brooklyn Bridge. He admires the graceful superstructure hanging between earth and sky; he wonders at the great ships which, sailing underneath, are dwarfed into insignificance; he tries to imagine the vast throng which in a single day is poured back and forth between the two islands; but he overlooks the most wonderful fact of all — the enduring foundations which the Bridge itself feels as it throbs and sways beneath its awful responsibility. To find these one must trace the span to the water's edge and pierce the flood. There, out of sight, under the seething waters, resting on the bosom of the earth, are mighty tiers of basal masonry, cemented by human skill and sacrifice, which hold aloft the giant columns that make possible so much of usefulness and imposing beauty. So it is the Church's superstructure, the high beauty of its worship, the shifting panorama of doctrine and creed which have held the eye, amazed the mind or caused vague sensations of fear for its future; but the Church itself has felt beneath all this the un-

shaken fundamental, the need and fact of salvation through Jesus Christ the Lord.

This unit of truth may be divided into four parts. The first is the reality of sin. Everywhere we find sin. No man is all that he ought to be; every one follows the call of the wild; every one likes to be served rather than to serve; every one sometimes lives as if God were dead. There is a feeling of moral nausea; if one does not feel it, he knows it ought to be there. Kipling's MacIntosh had burned his brain up with the drink, had fallen so low that it seemed as if just a whiff would bowl him over the line that separates the human from the brute; yet here is what he said when he was dying, "I was drunk, filthily drunk. I, who am the son of a man with whom you have no concern, I, who was once fellow of a college whose buttery hatch you have not seen, I was loathesomely drunk. But consider how lightly I am touched. It is nothing to me, less than nothing. For I do not even feel the headache which should be my portion. Now, in a higher life, how ghastly would have been my punishment, how bitter my repentance. On the soul which I have lost and on the conscience which I have killed, I tell you that I cannot feel." He could not feel, but he *knew*. This is the first bitter fact, we know there "is something wrong with us as we naturally stand." This is the first part of the unit of sal-

vation. And this is the second part, the universe is not all bad. God is in His world and God is good, and God owns the world; not a sparrow falls on the ground without Him. The wrongness makes it no less God's world than if it were perfect. He still owns it and claims it and seeks to perfect it. This is the second fact, "God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have eternal life." This is the second equal part of the fact of salvation. And this is the third part, Jesus came, and Jesus lived so much like God that since then men could imagine no better God than He and so called Him God. And Jesus died; and by His death men saw that all His life had been a sacrifice, a self-giving, a giving of His godlike strength to men to take the place of their weakness, a giving of His purity to them to take the place of their sin. And wherever the story of this life-long sacrifice went, men put out the fires on the altars where they had been offering blood sacrifices, thinking thus to appease an angry Deity; and they said God asks only to be loved and obeyed as Christ loved and obeyed. This is the third fact, Jesus came God's messenger Son sent to find the lost children. This is the third equal part of the fact of salvation. And this is the fourth part, by coming to God as we understand Him in Jesus, the mind of Jesus becomes

our mind, His spirit becomes our spirit and we are born anew; we are made like men without a past, men with only a present and a future, a future radiant with an immortal hope. This is the fourth fact, men become Christlike lovers and doers of the right. This is the fourth equal part of the fact of salvation.

These are the four equal parts of the unit of the Christian evangel of salvation — Sin; the God of the loving heart; the Christ, God's messenger Son sent to recover the lost children; the re-birth of Christlike lovers and doers of the right. No one of these parts is the whole evangel; the whole is the sum of the four equal parts. And it is the whole evangel which the Church has preached and is preaching, the evangel which the priests and prophets when they are at their best, when they forget themselves, when they remember their living Lord, when they face the men who need to be saved, lift themselves up and sing and preach. This is the Christian faith in salvation, the faith not of one part but of the whole; this is the fact of salvation, the fact not of some sect but of Christendom; this is the practical belief not of Catholicism alone, nor of Protestantism, not of Trinitarianism nor of Unitarianism; not of Calvinism nor of Wesleyanism; not of conservative nor of liberal; not of old theology nor of new theology; but it is the practical ecumenical belief,

for "Faithful is the saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners."

So much for the unit of belief; it is not obvious because men will forget that the parts are equal, and only the sum of the parts makes the whole. The priest or the prophet has taken one part and multiplied it by his personal preference till it seems to him as if the part were as big as the whole. One takes the fact of sin, another the fact of God, another the fact of Christ, another the fact of the re-birth, and he emphasizes this part until by the over-emphasis it grows in his estimation and others' beyond its fair proportion and seems to equal the unit. It is easy to make one-fourth look bigger that it is. You have only to multiply numerator and denominator by two. Ask any child which he would rather have, one quarter or two eighths and he will select the latter fraction. And we, children that we are about truth, double our part till we think it twice as big as it is, certainly larger than the same equal part given to another.

This, indeed, is what makes the seeming differences between us. One part or another of the unit truth appeals to us; it is the part we see clearest, the part that suits our mental make-up, temperament, experience. And suiting best our individual need or taste we cherish it, fill our

thought with it, see all other things in terms of it, stake our life upon it, and try to force our brothers with different mentalities, other temperaments, other experiences to see and think and feel as we. And when they will not, what is there to do — such children we are — we call one another "heretic" and go off and pray by ourselves. It is not the big unit reality of salvation we differ about, it is about the equal parts into which the unit is divided. We may deny this unity when we are in our controversial moods; but when we are most deeply religious, when we recall how men have been and are being saved everywhere Jesus is lifted up, our denials are dumb, and we know ourselves one in the gospel of salvation through Jesus Christ.

But what is the thing itself? What did Jesus mean when He said He had come to seek and to save the lost? What for instance was in His mind when he said to Zacchaeus, "To-day is salvation come to this house."

In Jericho there was no such social leper as Zacchaeus. He was head of the Roman revenue office. The Roman tax-collectors were not salaried men. The office was farmed out to the highest bidder. Then the man who got the job set the tax-rate. Of course his rate covered his price plus his profits; he had to make something. It was not that that hurt Jericho half so much as to

think that Zacchaeus was a "son of Abraham." A Jew serving as henchman for Rome! That proved that Zacchaeus had the yeast of treason in him. So Jericho treated him as a contagious person; when he entered the temple some Pharisee would say, "God I thank Thee that I am not as this publican." And here were Jericho's arch-Shylock and Jesus hand in hand. Of course people talked. It was a public scandal. It came about this way. Zacchaeus heard how the great Rabbi had made another publican one of his disciples. The action was so out of the common that Zacchaeus was set on getting a sight of this friend of his friends. There was a great crowd in the street waiting for Jesus. Zacchaeus being a little man was hustled to one side and could not see a thing. But up street there was a tree, and in a twinkling he had climbed it, and from his leafy perch he was taking a long look at that wonderful face. Suddenly Jesus looked up, spied the man, saw the meaning of the situation and called out, "Zacchaeus, make haste, and come down; for to-day I must abide at thy house." Zacchaeus came down and the two men went home together. Only one incident of the Master's visit to that home has been kept for us. No one thought it worth while to tell what led up to it. Here is the whole story; when the two were indoors, sometime, Zacchaeus said. "Behold,

Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of Man came to seek and to save that which was lost."

It must be evident that whatever Jesus meant by salvation He meant something which may come to a man to-day, in this world. "To-day is salvation come." The tense is present. Salvation is here; it is not something to be received there. It is ante-mortem; not post-mortem. The thing comes immediately; it is a possession for this world not to be waited for until one has reached another world. Jesus put the matter in the same way to the unfortunate girl who came to Him in Simon's house, and to the blind beggar, "thy faith *hath saved thee,*" the Master said to both of them. So Jesus' idea of this unit of religious experience is that it begins to-day, not the day after a man dies. It is not the same as being insured for heaven, not the same as being insured against hell. It is not just assurance of future reward, it is recovery from something, restoration to something here and now. Whatever happened to Zacchaeus, happened that day in Jericho. What did happen to Zacchaeus? He was commissioner of taxes for the Roman government.

That stamped that Jew as a reprobate; the world was against him; when his countrymen passed him in the streets they drew their skirts about themselves as if he had the plague; they made him live for himself. Excommunication he answered with extortion, social ostracism he matched with official brigandage. His work centered in graft; his heart centered in hate; his life centered in self. This man of self was the one who "stood and said"; there is a touch in the original language which does not come out in the English. The word translated "stood" shows a man with tense muscles, and set jaws, taking a deep breath as he turns over a new leaf. He stood thus and said, "Behold, Lord, the half of my goods, my capital, I give to the poor; and if, as I know to be the case, I have wrongfully exacted aught of any man I restore fourfold."

A bigger thing was happening here than shows on the surface. The extreme penalty the Hebrew law provided for theft was fourfold restitution; that is, the criminal was compelled to restore to the plaintiff four times the value of the stolen goods; but this extreme penalty was imposed only upon that most detestable of all thieves, the malicious depredator who out of spite wantonly destroys what he has burglarized. For the thief who was caught with the goods on his person the penalty was double the value of the loot. But if the

guilty man confessed and voluntarily offered to make amends, the law let him off with a refund of the principal and twenty per cent. Now it was the last penalty which fitted Zacchaeus' case. No one had accused him of theft; upon his own motion he pleaded guilty; he was his own judge and imposed his own sentence, and the sentence was, four hundred per cent, the extreme penalty reserved for the worst sort of villain; and more than this, after he had made amends, the half of the residue would go to the poor. The law, had he confessed to the Sanhedrin would have been satisfied had Zacchaeus said, "If I have wrongfully exacted aught of any man I restore what I took and a fifth more"; but said the publican, "Lord, four hundred per cent I will give to every man I have plundered, and the rest shall be used for the needy."

Here was a great confession. In the strict interpretation of the law he had plundered no one; Rome gave Zacchaeus the right to make all he could. But, standing in the presence of the great Rabbi whose life was full of utter kindness, looking into the candid eyes of the Friend of publicans and sinners, he saw himself against that white background and he saw himself dead black. The petty thieving and graft in contrast with the patient pity and boundless self-forgetfulness of Jesus burned into his soul a loathing of self. He saw

himself with Christ's eyes, He judged himself with Christ's conscience, he hated himself with Christ's hatred of sin. No mere principal and a fifth could fit his case as Zacchaeus now judged it; nothing but the extremest penalty could satisfy his conscience. This is what happened to Zacchaeus; he saw himself, what he was and what he ought to be; he called his old self by its proper name, and facing right about he reached out for the self he had not been, but in the presence of the Christ knew that he must be. He was saved, saved, from the wrath of God? saved from the fear of future punishment? maybe; but certainly, obviously he was saved from himself; from his old lust of getting, from his old vengeful feelings of hate, from the guilt of the selfishness which cut him off from his fellows and his God. And so salvation is not rescue from a future hell, it is rescue from a present self.

More than all this; the man is not only saved from self, but he is saved for service. "Fourfold restitution," said Zacchaeus, "for every one I have plundered; and the half of my capital I give to the poor." And Jesus said, "Today is salvation come to this house." The change in the man is radical, absolute. He is thrown off his center. An hour ago his work centered in graft, now it centered in giving; his heart centered in hate, now it centered in charity; his life

centered in self, now it centered in others. From living to wrong, he began living to right, to right not only those he had wronged but those whom others had wronged. His lower nature surrendered to his higher, the grinder of the face of the poor became the care-taker of the life of the oppressed; the moral anarchist became the loyal subject of the kingdom of God, where the law is boundless, ungrudging, gratuitous love. This is what salvation meant to Zacchaeus, something immediate, something which concerned character, something which concerned his fellow men. It meant immediate rescue from the slavery of the self, immediate subjection to the mastery of love. In a word salvation for this publican was sonship, simple trust in a Father's forgiveness, childlike solicitude for the welfare of the other children.

It is interesting to discover that the word "salvation" as first used by Jesus did not have a distinctly religious meaning. He was used to using it about the folks He healed of bodily sickness. "Daughter" said the Master to the invalid woman who pressed through the throng to touch the hem of His garment, "be of good comfort, thy faith hath made thee whole." And it is written in St. Mark's gospel "They laid the sick in the marketplaces, and besought Him that they might touch if it were but the border of His

garment; and as many as touched Him were made whole." "Made whole" in these verses translates the same Greek word as "saved." Saved folks were folks who were made whole, filled full of health, fulfillng their purpose. Up to this day, Zacchaeus had been like a sick man, just a fragment of a man, a man who was able to use only a part of himself; just as a sick man is a man who cannot use his eyes, or his limbs, or his head, or whatever part of him is afflicted. When the sick man is made whole he lives through all his being; he no longer uses only a portion of his body; every organ functions perfectly. Zacchaeus' conscience was diseased; his love organ had never functioned. When Jesus touched him that day, his conscience began to work, his love organ began to function, and with the conscience in perfect health, and the love in him claiming those who had need of him, the publican began to live through and through all his manhood; henceforth no part was diseased, no organ was atrophied; he was a whole man.

This then is Jesus' idea of salvation:— it is not a matter of the future, it concerns the present; it is not rescue from a future hell, but rescue from a present self; it is not rescue for a future heaven, it is rescue for a present service. Salvation is living as a son through all one's being; salvation is living as a soul for other souls.

There remains but one question and the answer to it is very simple. What saved Zacchaeus? Jesus and he got together, and Zacchaeus surrendered to Jesus' mastery. The picture of how Jesus saves is always with us in the way men save one another. The physician saves a life; that is, he comes to the sick one day after day; day after day he gives the sick one hope, courage, knowledge, skill, medicine, in short he gives the sick one himself, for the hope and the courage, the knowledge and the skill and the medicine are really the physician's spirit; then in turn the sick one gives the physician obedience, and through the patient's obedience, the physician's spirit passes over into the patient and he is made whole. Obedience is the organ of life. Through obedience all the life we have comes to us. It was obedience to the physician which saved the physical life when he found you the day of the accident unable to use yourself; it was obedience to the teacher which saved your intellectual life when school found you as a child using only a part of your intellectuality. It is obedience to the Master which saves the soul life from dying down with animalism, mis-use and indifference. This is how Jesus saves a man. On the white screen of His life a man sees his real life — what he is and what he can be. By His pitying love for man He makes the man hate what he is and reach out to

what he can be. By a man's obedience to Him, Jesus goes into the man's inward life and the man is saved from what he is for what he can be.

VII

JESUS' IDEA OF PRAYER

"Our Father who art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one. For Thine is the kingdom, and the power, and the glory, forever. Amen."

VII

JESUS' IDEA OF PRAYER

EVERY man prays sometime; he cannot help it. "Out of the deeps" do we cry "O God." In one of the Psalms there are four cartoons; four men are seen, each one of them has been driven into a pocket from which there is no escape. The first is a man bewildered by the riddle of existence; he beats about in the dust of doubt like a caravan gripped in a sand-storm; there is no way nor water; "his soul faints in him, *then* he cries unto Jehovah in his trouble." The next is a man in the clutch of disease; he lies helpless as if his limbs were bound round with hoops of steel; "there is none to help, *then* he cries unto Jehovah in his trouble." The third is a man who has played the fool with his manhood; the tide of poison is rising over his heart; "he draws near unto the gates of death, *then* he cries unto Jehovah in his trouble." The last is a captain of industry; he is doing business in great waters; but the waters have seized his ship, and there is no voice from the shore, no vessel to stand by; "he is at his wits'

end, *then* he cries unto Jehovah in his trouble." Four men, one facing doubt, another disease, another death, another disaster, and each time it is the same story, out of the deeps he cries "O God"; in other words he prays. The easy-going skeptic swinging along the familiar way of the usual suddenly steps off into the unexpected, and in spite of himself, the soul in him lays hold of the Soul of the universe. When we are most ourselves we pray; it is the humanest act of life.

> "What are men better than sheep or goats
> That nourish a blind life within the brain,
> If, knowing God, they lift not hands of prayer."

Religion might be defined as morality plus prayer. Morality is the recognition of a relationship between man and man. Religion is the recognition of a relationship between man and God. Prayer is the expression of the Godward practice of religion; morality is the expression of the manward practice of religion. Religion is sheer morality until there is a vital act in which a man comes into touch with the "Power not ourselves which makes for righteousness." Morality becomes religion when it feels that the relation between man and man draws its reason out of the relation between man and God. Of no function of the spiritual life does Jesus speak more simply than of prayer; no movement of the inward life does He Himself illustrate more beautifully than that

"mystery
Where God-in-man is one with man-in-God."

The silences of a great teacher are as significant as His speech. When we review Jesus' words about prayer we are struck with a singular omission, He says little or nothing about prayer as a duty. He does not argue, He proceeds. The physical director wastes time if he makes a dissertation on the duty of breathing. The breathing will be done and it will be done more and better without being made one of the requirements for gymnastic work. And so the great spiritual director takes something for granted. If His class is to grow souls, the spiritual diaphragms may be expected to move without a "must." This omission of a rule requiring prayer is all the more significant because a rule would have been the first thing a rabbi of Jesus' day would have given his disciples. The subject of prayer was a profound study with the religious specialists. Praying was an art to be acquired by long practice; and efficiency could be acquired only by nice and punctilious performance of stereotyped forms. The number of prayers for each day, and the times and the verbiage were exactly prescribed; variation was prohibited and the extempore was proscribed. The notion of the age was that God required prayers as a king requires taxes. If one defaulted in prayers he ran a risk

with heaven analogous to the risk he would run with the publican if he defaulted with his taxes. When a man said his prayers his accounts with God were squared; if he said more than was required he became a favorite at the divine court. To bribe God was as good form and as expedient as to bribe the government. But Jesus could not *say* prayers; "do not babble as the heathen do," said He, "for they think they shall be heard for their much speaking." He deliberately ignored, sometimes even purposely violated the systematic. For Him prayer was something natural, spontaneous, filial; it was in the category with a child's kiss; to make rules for the one were as absurd as to make rules for the other.

Everything that the Master said about prayer is implied in that great prayer He gave His friends when they asked Him to teach them how to pray. "Our Father who art in heaven," its foreword holds His total idea of prayer, prayer's motive, method and matter. Of His prayers which have been saved for us all begin in the same way, "Father." And so prayer reduced to its simpest terms is just the Father and a son getting together to confer about mutual interests. Mutual interests, for it goes without the saying that the Father is interested in what concerns the son, and the son is or should be interested in what concerns the Father. But there is the rub;

the son is apt to forget that the Father cares, needs to feel that the "heavenly Father knoweth that ye have need of all these things," needs the deep sunk sense of trust that if the Father feeds the birds and clothes the grass of the field He will provide what we shall eat and wherewithal we shall be clothed. And not only so but the son is prone to forget the Father's way, needs to be reminded of His kingdom and His righteousness, needs to have the son spirit in him plenished by the Holy Spirit which the Father gives to them that ask Him.

And so the great thing, the ultimate spiritual achievement is to be able to say "Father" and saying it to feel it as the realest fact of time and eternity. And prayer becomes the effort of the son to deepen, enrich, strengthen the sense of union which the name "Father" implies. "Hallowed be Thy name," that Name which makes the world just a parent's home and all the folks in it one's brothers; hallowed be that Name which makes the law of the home love. And "Thy will be done, as in heaven, so on earth," let that law of love be our law; let all the details of living, the daily bread, the daily trespass, the daily hurt, the daily struggle feel its permanence and its power. "Our Father who art in heaven, Hallowed be Thy name," with that word the son realizes his sonship and overcomes all inward anxi-

ety. "Thy will be done, as in heaven, so on earth," with that word the son defeats his egoism and knows himself one with the Father in His sublime purpose of love. And this is prayer, first a restful trust in, and second a positive devotement to the royal will of the Father.

That is the unique in Jesus' idea of prayer. Men had thought of prayer as a means to get the deity to do their will. Jesus thought of prayer as the means by which He got Himself to do the Father's will. By it man sought to master the gods. By it Jesus sought to have the Father master Him. Jacob with prayer thinks to make a bargain wherein God's service will be procured for his side. Jesus with prayer trustfully commits Himself to the service of God. Jacob's prayer is "human selfishness addressing itself naively to the selfishness of Jehovah." Jesus' prayer is the disinterested abandonment of self and devotement to a God of love. The one would have heaven go his way; the other would make Himself go heaven's way. The one says, "not Thy will but mine be done." The other says, "not my will but Thine be done."

This then is Jesus' teaching about prayer: — it is not a sort of etiquette to be paid to God; a child has no need of many words or great words to get His Father's ear, or make His Father understand. "If ye then, being evil, know how to give

good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Prayer is not an attempt to wrestle something from God which He will give only after struggle; a father knows his child's needs before the child asks. "Your heavenly Father knoweth that ye have need of all these things." Prayer is not a struggle to win the favor of a god who is against us; "seek ye first His kingdom and His righteousness; and all these things shall be added unto you." But prayer is the search for a realer appreciation of God's Fatherhood; it is the loss of egoism in trustful sonship; it is the surrender of self to a loving power whose kingship we would have penetrate thought, feeling and will. Prayer is the son coming to the Father with whom he knows himself to be in business, to get the Father's orders for the doing of the business.

A clear sight of this idea of prayer ought to clean up with quiet evaporation all the perplexing questions which befog and mildew our thoughts about prayer. There is the idea that it is useless to pray because the universe is everywhere bound by laws to which the Almighty God must be true. There is the other notion that since God is good and makes all things work together for good, it is an impertinence to ask Him for anything. But get Jesus' idea settled firmly among

our religious hypotheses — prayer is not an effort to get God to do our will, but a positive commitment of ourselves to His will and the whole atmosphere lights up. The man who follows Jesus' way of praying does not regard prayer as chiefly for specific things; he does not believe that God will give him everything he asks for, nor does he even desire this. He recalls that his Master prayed, "Father, if it be possible let this cup pass from me," and the cup did not pass from Him. For the Christian prayer seeks not a change in things, but a change in character, such a reforming of the inward life as shall make it conform to the Father's Image. The thing he seeks in prayer is not outward, but inward, the peace which passeth understanding as St. Paul puts it in that masterly description of prayer and what comes of it, "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."

Prayer thought of in Jesus' way will not be tested by so-called "answers," that is by the number of things received as a direct result of petition. But this will be its value judgment — does prayer uplift life, does it take the whine out of us, does it fit the life into the "omnipresent ethi-

cal trend" of things, does it give a push to the uprise of the world by adjusting the finite desire to the infinite design? That is the only prayer-test. Years ago Professor Tyndall challenged the religious world to a trial of prayer. A selected number of patients in a hospital were to be prayed for, and the efficacy of prayer was to be determined by the results. When that challenge was declined the ungodly mocked, and some among the godly felt as if faith had been eclipsed. But the whole thing was as foolish as it was ignorant. And now from those very London hospitals comes a medical estimate of prayer. At a recent meeting of the British Medical Association, the Superintendent of the Bethlem Royal Hospital said, "As an alienist and one whose whole life has been concerned with the sufferings of the mind, I would state that of all hygienic measures to counteract disturbed sleep, depressed spirits, and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer. Let there be but a habit of nightly communion, *not as a mendicant or repeater of words more adapted to the tongue of a sage,* but as a humble individual who *submerges or asserts his individuality as an integral part of a greater whole.* Such a habit does more to clean the spirit and strengthen the soul to overcome mere incidental emotionalism than any other therapeutic

agent known to me." Tyndall thought prayer was petition for things, he had Jacob's idea. Dr. Hyslop defines prayer as self-adjustment to the infinite, "assertion of individuality as an integral part of a greater whole," he has Jesus' idea. In a word according to Jesus' teaching prayer is the practice of the presence of our Father.

What that practice means comes out clearest in the way the Master Himself prayed. It gives one pause to discover, as a great Scotch preacher suggests, that when Jesus prayed something serious happened; "His praying was not the mere preparation or discipline for the battle, but the battlefield and the battle itself." Dr. George Adam Smith points out that our Lord's praying times were the times fullest of effort, strain and struggle. At first thought it might seem otherwise, that the restfulest hours for Him were those when He was in communion with God, that the strain and drain on Him came with His ministry to diseased bodies and dull minds. But the gospels leave another impression. He who could work a miracle with a word, refute His enemies with a sentence, and confront the majesty of Rome with composure, could not pray for Himself without effort, exhaustion, even anguish. We see Him on the day of His baptism, that day when He made His august self-discovery and retired into the wilderness to be alone with His God, to talk with

His Father about His mission, its meaning and its methods. And along the lines of the narrative we catch the sounds of a stupendous struggle wherein light and darkness fought their eternal battle in His soul for days and days. The place of prayer became His arena. We see Him again at the tomb of Lazarus, lifting His soul in prayer and the record is "he groaned in the spirit and was troubled." A few days before His death as He heard the approaching footfalls of the messengers who were to rob him of life He prayed, "Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour, Father, glorify Thy name." And on the night before He died, the night when the friends who had stood beside Him all along, could follow Him no farther, He stepped aside under the kindly loneliness of the olive trees to meet His Father, and kneeling there He prayed, "Father, if Thou be willing, remove this cup from me; nevertheless not my will but Thine be done. And being in an agony He prayed more earnestly; and His sweat became as it were great drops of blood falling down upon the ground."

To Jesus praying meant fighting. He made it the field on which He settled the problems of life; it was His arena where He grappled hand-to-hand with temptation; there He won His victories over

self; there He achieved that sublime serenity which upbore Him through the days of enervating toil and gave Him that magnificent carriage which made His crucifixion an enthronement and not a failure. The Christ's practise matched His precept. He taught that prayer meant self-revision, defeat of the ego, surrender to the Father's will. By parable, sermon and model prayer He showed how all prayer began and ended in a wish for the kingdom's coming; and so His own prayers are covered with the dust of the battlefield, they are wet with sweat and blood. Beside that tragedy in the wilderness where for a month and more He faced one by one the traditional ideals, and made His own ideals of the Messiahship subject to the great new vision of God's Son He had gained; beside that lonely fight under the olive trees in the night when the lifting of His will Godward brought the blood-drops to His brow, how tame, flat, insipid and powerless are the things we call prayers wherein with easy assurance we snatch at any glittering blessing that catches the eye, or make requisition upon Almightiness for the satisfaction of our insignificant desires.

Prayer means the daily defeat of one's own will by the will of the divine Father. And that costs, and the need of that is constant. For life is a running fight for the Christian. Not

even He who from childhood had been about His Father's business could face death without saying again, and the saying it meant sweat and blood, "Not my will but Thine be done." Three hundred years ago John Donne, Dean of St. Paul's, wrote, and each one of us may say it for himself,

Wilt Thou forgive that sin where I begun,
Which was my sin, though it were done before?
Wilt Thou forgive that sin, through which I run,
And do run still, though still I do deplore?
When Thou hast done, Thou hast not done,
For I have more.

Wilt Thou forgive that sin which I have won
Others to sin, and made my sin their door?
Wilt Thou forgive that sin which I did shun
A year or two, but wallowed in a score?
When Thou hast done, Thou hast not done,
For I have more.

I have a sin of fear, that when I have spun
My last thread, I shall perish on the shore;
But swear by Thyself, that at my death Thy Son
Shall shine as He shines now, and heretofore;
And having done that, Thou hast done,
I fear no more.

VIII

JESUS' IDEA OF IMMORTALITY

"I am the resurrection and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die."

"In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you."

"To-day shalt thou be with me in Paradise."

"There ran one to Him, and kneeled to Him, and asked Him, Good Teacher, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good save one, even God. Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother. And he said unto Him, Teacher, all these things have I observed from my youth. And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions."

VIII

JESUS' IDEA OF IMMORTALITY

In 1883, when he stood upon the edge of three score years, a noted scientist wrote to a friend, "It is a curious thing that I find my dislike to the thought of extinction increasing as I get older and nearer the goal. It flashes across me at all sorts of times with a sort of horror that in 1900 I shall probably know no more than I did in 1800. I had sooner be in hell." The words are Huxley's; they might be any man's. For of all the black-winged doubts which seek to breed in the human mind, there is none so ugly, so persistent, so unwelcome as the doubt of immortality. It is an ancient, ill-omened bird, this doubt of immortality; good men in all times have reported seeing it. But somehow these recent years its brood has grown in numbers and pugnacity, until there is hardly a mind in which the doubt has not tried to nest; while from many a soul it has driven the song-birds of faith and hope, and though often beaten off, it has persisted in hatching out its brood until all the blue above is noisy with its

woeful clamor and shadowed with its sable pinions. Even among the faithful there is much restless uncertainty crying, "Lord, I believe, help thou my unbelief," and many who sincerely believe in God and Christ do not know surely whether they have faith in the immortality of the soul.

The new habit of science with its thirst for facts, its hunger for truth, and its insatiable demand for evidence, has done much to bring about this doubt. Those who used the test-tube and the microscope reported that they could find in life no immortality, and over the heart of man there came a great despair, and the feeling that there had come an end to faith. But what men ought to know is that this science which bred unfaith, though so new, is already out of date; the loud-mouthed dogmatism which trusted only what it could see with the eyes of flesh, has been repudiated, and now science talks of an unseen world which, as Prof. Shaler puts it, is "a realm of unending and infinitely varied originations." Beginning like the Italian peasant, who, spading his field, suddenly saw his spade sink through the familiar earth and drop out of sight, to be found again among the glorious buried ruins of Herculaneum, science has broken through into a world behind the minutest visible thing its microscope can see. Not yet may science say, "I know the fact of immortality,"

because its code forbids it to speak confidently of what it may not demonstrate; not yet is it able to prove that our dead are, because its field of observation is bounded by the little mounds "where angels walk and seraphs are the wardens"; but the men of science are bold to say as John Fiske, "For my own part I believe in the immortality of the soul, not in the sense in which I accept demonstrable truths of science, but as a supreme act of faith in the reasonableness of God's work;" or as Sir Oliver Lodge, "I believe we may enter into the life eternal; by which I mean that whereas our terrestrial existence is temporary, our real existence continues without ceasing." So then when to-day the Church repeats its belief in the life everlasting, from the laboratories a voice seems to answer in antiphon, "the life everlasting," a voice, not like religion's to be sure, unquestioning, unhesitating, but a voice still tremulous and restrained, a voice of unspeakable depth and richness, hoping for more than it dare yet to prove.

Science says, you may believe in immortality. You may believe because the universe shows an eternal purpose; man is the terminal station in the stupendous age-long process which we call evolution; man is the chief end and glory, the tip and top of this developing scheme. Says a great evolutionist, "the more thoroughly we compre-

hend the process of evolution, the more we are likely to feel that to deny the everlasting persistence of the spiritual element in man is to rob the whole process of its meaning." To say that a soul died would be to give the lie to evolution. To suppose that a bacillus or a brain-clot could kill a soul were to think a bean could dam Niagara. You may believe, says science, because nature knows no annihilation only change of form; every end in matter is only a new beginning, another embodiment. The coal-stuff decomposed by fire is recomposed as light and heat; the iridescent globule of dew vanishes to find itself again in the floating cloud. Can mind be less than coal or dew? To think so were to stand nature on its head; the law of conservation cries out that the soul we "loved long since and lost awhile" still is and is with us,

> "Else earth is darkness at the core,
> And dust and ashes all that is."

History says, you may believe in immortality. We take her hand and she leads us through the ages as through the long drawn out aisles and gloomy crypts of some ancient cathedral. Strange are the fires we see burning on many altars; unsavory is the incense we smell arising from many censers; repellent to us are many of the rites we discover practised in many corners of the vast

pile. But from every chapel and chancel, from every stall and transept, from cloister, crypt and clerestory re-echoes one consenting phrase in the speech of every nation and tribe and people, like the sound of many waters, "I believe in the life everlasting." Everywhere with all men there has been a quarrel with death. Six thousand years ago the Egyptian wrote his "Book of the Dead," and based his whole theory of life on the idea of another world. "Mistaken" reads the Bhavagad Gita, "is he who thinks the soul can be destroyed." Confucianism's whole creed is a belief in the life everlasting, its worship a revering of its ancestors. Vague and unsatisfactory the Christian finds the Old Testament when he seeks for expression of confidence in the life eternal, but that the Jew believed that death was not extinction, any one may see who reads such stories as the Witch of Endor, the translation of Enoch and the radiant ascension of Elijah, or studies those stanzas in the Psalms and portions of the prophets which, breaking upward like springs of sweet water in the bitter surge, deny the possibility that God can relinquish to the grave those who put their trust in Him. Here is an idea so universal that John Fiske calls it "one of the differential attributes of humanity," and history says, it is rational to believe that so human, so universal a faith has its eternal complement in fact. If the

eye argues light, and the ear music, and the conscience right, if every function means a corresponding environment, then this quarrel with death, this belief in an endless life must have its antiphonal fact. To doubt immortality were to doubt the universe.

History says, you may believe in immortality because the movement of society has been uniform in the development of the individual and the increasing appraisement of his value. Man the species exists for man the person. The higher the race ascends the more the single individual is worth to it. For the man exist all those asylums and institutions, hospitals and sanatoria, associations and settlements which are the crown and characteristic of civilization. Men do not invest capital in the building of a *Lusitania* to carry saw-dust dolls from continent to continent. Such magnificence of equipment is not furnished to convey garbage to a dumping ground. Such luxury of service, such expenditure of means is meant to transport freight, get men whose time is precious to destinations across the seas. And shall the Supreme Master-Builder that planned this floating world, that spent millions of years building it, that furnished it with races and nations, and all for individual souls, shall this Shipwright Himself standing on the bridge and guiding His ship full of souls it was launched for, only

fling overboard these priceless lives and hurl them headlong into nothingness in the midcourse of their voyage to His continent? To say the poison cup could rot Socrates, the stake burn Savonarola, the bullet finish Lincoln, to suppose death brought the same thing to Paul and Nero, to Leo and Luther, to Judas and Jesus were to tear from history what it has found through all its course, "A Power not ourselves which makes for righteousness."

Science says, you may believe in immortality because the individual soul is the chief end of the working of "The Infinite and Eternal Energy from which all things proceed." History says, you may believe in immortality because the individual soul is the darling care of that "Power not ourselves which makes for righteousness." And what science and history says you may believe, Jesus says "I know," and the reason science and history give for their tentative faith, Jesus also gives for His assurance, "Not a sparrow falls on the ground without your Father; fear not therefore; ye are of more value than many sparrows." This is Jesus' assurance of the life everlasting, the inestimable worth of the individual soul to our Father who is in heaven.

Jesus has very little to say directly about immortality. Here again He does not argue, but assumes. There is the great word He gave

Martha when He went to see her after Lazarus' death, "I am the Resurrection and the Life; he that believeth on Me, though he die, yet shall he live; and whosoever liveth and believeth on Me shall never die." There is the explicit statement about the Father's house in which there are many mansions, and the assurance that if there were no life on the other side of death, He would have told them, awful as it would have been to declare the sad fact. Then there is that tender and gracious assurance given to His comrade in crucifixion; death is not an end, not a dreamless sleep, not even an interruption of self-consciousness, "To-day shalt thou be with me in Paradise." These are the most explicit utterances which Jesus made of His conviction of immortality. It was one of the things which, from His point of view, went without the saying. In the course of a day's conversation we talk little about the sun, and in the course of a lifetime we never waste a minute arguing for the light, we just go on living in the light, thinking, speaking, doing in terms of the sunshine. It was that way with Jesus and the future life. The teaching of the Master is simply inexplicable on the supposition that death ends all.

The Beatitudes would mean nothing and the parables unless there was a conscious life after the body was folded away. That assumption under-

lies the story of the guest without the wedding garment; the builders, one of whom built on the sand, the other on the rock; the rich man who fared sumptuously every day, oblivious of the poor man who lay at his gate; the virgins who were ready for the bridegroom's coming, and the virgins who were caught napping and without oil in their lamps; and the sublime scene of the judgment, at which souls should be separated as a shepherd divides his sheep from his goats. According to the trend of Jesus' teaching, the whole spiritual content of this present life, its knowledge, its skill, its achievements, its character will be carried over, and hereafter will be just a continuation of here. This comes to the surface in the parable of the capitalist who entrusted his estate to three men. The agent who got five shares eventually doubled them, and on his master's return gave him ten. And what did the master do? Simply compliment him and then dismiss him? "Thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy lord;" this man's life was raised, not retired, continued, not closed.

But you come at Jesus' idea of the future life through His architectonic idea of God as "Our Father," and its corollary, His idea of life itself. God said Jesus is "Our Father." What it means for a human to call the Divine Being "Our

Father" we have already seen; it renders the human divine; it lifts man out of the category of things which death claims into another order on which death has no lien. A father and his children are shareholders in the same stock; if the father's shares are eternal, the children's must be, no matter how small may be their holdings; were the children's shares rubbish, the father's were no better, though his holdings were infinite. Once grant Fatherhood in the deity and there can be only one conclusion, "Now are we children of God; we shall be like Him." Does death whiff us out, then death has a claim on deity; does He live, then death is "swallowed up in victory."

This man claiming the divine ancestry is of inestimable worth to his Father. God is like a shepherd; even though he have ninety-nine sheep, he cannot afford to lose one; God is like a housewife with nine pieces of silver, restless because one has rolled away; God is like a father who has a home and servants and one trusting son, but there is one son in the far country, and the father watches, always watches for that boy's coming back. What once interlocks with the divine, remains forever interlocked; what is morally worth while for God once, remains worth while forever. As gravitation binds into one our entire solar system, not only planet to planet in light, and electron to electron in the dark, so that the fate

of the smallest electron were the fate of the sun; so with Fatherhood Jesus joins in one the universe of persons; not only great spirit to great spirit in bliss, but soul to soul in woe, so that a soul's death were divine death. The power of His conception is elemental; from Fatherhood immortality leaps inevitable.

Then there is that corollary idea, Jesus' idea of life itself. By "life" He meant always more than men mean; "The life," He said, "is more than meat; it consisteth not in the abundance of the things a man possesseth," the whole world would not be a fair equivalent for one life. He called it "eternal," which means no such colorless thing as mere longevity, it means a certain *kind* of longevity. It is not quantity of life, but quality of life. On the face of the Palisades you can make out a series of horizontal lines running parallel to the river; on these lines you read the story of innumerable winters when the waters were fastened to the banks with bands of ice, of numberless spring freshets which sent the waters tumbling along under the burden of melted snows. You read in these lines how the river once flowed on a level with the cliff, how through the centuries it has been cutting its way down the trap-rock till it reached the lower level at which it now runs; and the river makes you think of years and centuries; you compute time; you are aware of sea-

sons. But farther up stream you swing in under Storm King, its base laved by the Hudson's flood, its august summit sweeping upward in silent unchangeableness. You forget the waters for the solemn peak; you cease thinking of the years and centuries, the time and the seasons. Storm King is indifferent to all these; the snows and suns have left no line on it, the seasons appear to have slipped across it like the mists through which it lifts its grim head. The river makes you think of time; the mountain makes you forget time. The one is of such an age, the other is ageless.

And that is something of the difference between "everlasting" and "eternal." An everlasting life is a life which lasts so many years; an eternal life is a life with which years have nothing to do. Eternal life is the kind of life God has, the kind of life which makes things, is not made, the kind of life which uses the material, but is not used by it. It is the kind of life which may associate itself with a body which changes and decays, while it goes on from glory to glory. Its origin is God, its nourishment is not bread, but every word which proceedeth out of the mouth of God, its attributes are love and goodness, mercy and self-sacrifice, things which neither come with the years nor age with them, things which would be though time stopped, things which are the victorious contradiction of change and death. This

is what Jesus means by life; it was in the beginning with God before things were or death; it shall be with God when the things which death decompose recompose according to that mighty working whereby He is able to subdue all things unto Himself. And this divine thing, this timeless thing, Christ says men have, "verily, verily, I say unto you, He that heareth my word and believeth Him that sent me, hath eternal life." Sensuous existence is not human life, human life is eternal, and what is eternal is divine, and on the divine death has no claim, the grave no lien. This, then, is Jesus' assurance of immortality, the inestimable worth of the individual to our Father who is in heaven. Grant His premise and the conclusion follows, "as we have borne the image of the earthly, we shall also bear the image of the heavenly."

But Jesus seems to say that this Christian immortality is not only a fact, but a task. Every man has it potentially, but every man has it not practically. There is no question that life is everlasting; He seems to say that every one will live on and on through infinite time; but a study of His teaching leaves one with the impression that every one has not yet reached that God-like quality of longevity which is implied in the word "eternal." I have examined every reported saying of Jesus about eternal life, and I think I am

right in saying that there is not one which does not make its possession contingent upon the fulfillment of certain conditions. "He that believeth in me hath eternal life" is His characteristic way of putting it.

Scripture seems to make it positive that every soul has everlastingness, but Scripture also seems to make it positive that for Jesus' *kind* of everlastingness every soul has got to qualify. The gospels record a striking instance in which this is set out very clearly. They tell the story of a young man who came to Jesus asking, "Good Teacher, what shall I do that I may inherit eternal life?" The man was young, well-born and bred, winsome and reverent. At sight of him, it is said Jesus loved him. When Jesus inquired into his private life he could look straight into the face of the Master and say without stammering that he had kept the moral law from his youth up. Then it is said Jesus looked upon him, and the word translated "looked" denotes the searching glance of one who sees through and through. And Jesus said to the young patrician, "One thing thou lackest." Up to a certain point the young man's life was complete. It had all it needed; its machinery was in perfect order; there was no screw loose, no cog slipped. If eternal life was only an indefinite continuance of existence, all this young man needed was to go on as he had been going, keeping

himself nicely adjusted to his daily surroundings. But the young man felt that eternal life was something more than keeping on forever. And Jesus told him what was needed for him to qualify for the *kind* of life he was looking for. "Go," said the Master, "sell whatsoever thou hast and give to the poor, and *thou shalt have treasure in heaven; and come, follow me.*"

Did Jesus mean that by turning philanthropist the young man would inherit the eternal kind of everlastingness? It is said that when he heard Jesus' method for the practise of immortality he went away sorrowful, and Jesus, looking after him, said, "How hard is it for them that *trust* in riches to enter into the kingdom of God." It was not the habit of almsgiving that he lacked; it was the "treasure in heaven." With that look the Master fixed on him, He saw that the man's whole life centered in the things with which time deals, in money, investments, interest and dividends. He saw that the man must be lifted away from this time relationship, he must be put into touch with timeless things. He must live on and for and with the things which are above time, the things Jesus Himself stood for, a world of imperishable truth, a world of eternal thought, a world of god-like holiness and love.

It was not something the man had which disqualified him for eternal life; the condition of it

which Jesus imposed was not poverty. It was something the man lacked which kept his everlastingness from being eternal living. It was not the wealth, but it was the trust in the wealth inhibiting all attention to anything higher which was keeping him just a sheer scrap of longevity. To qualify for Christ's kind of immortality he must liberate his interest, and the only way this could be done was to put the possessions where they could not interest him. Could he have held his wealth so loosely that it would not have absorbed him, he might have kept the wealth and at the same time made good his right to the higher life. But the trouble was he was the sort of man who could not follow eternal life and follow wealth at the same time, and so the one or the other had to be given up, and Jesus said, let the wealth go, then come, follow me.

So this is Jesus' regimen for eternal life — get into the unseen relationships, put yourself into your higher environment. Would you become eternal, you must trust the eternal, confide in the eternal, correspond with the eternal, "This is life eternal that they should know Thee the only true God." Christian immortality being a kind of life, it must be subject to the laws of life, and life, says one who studied the thing, is "the continuous adjustment of internal relations to external relations." That is to say, the oak-germ that is

wrapped up in an acorn does not become oak until that oak-germ adjusts itself to, appropriates to itself from its surroundings the material which is fitted to make oaken fibre. You get life wherever the organism in which the life is keeps itself in correspondence with its surroundings.

If we want physical life we must appropriate, "have treasure in," physical things — air, light, bread, water, shelter. If we want intellectual life, we must appropriate, "have treasure in" intellectual things, truths, facts. If we want artistic life we must appropriate, "have treasure in" artistic things, the beautiful in nature and human nature. Physical environment gives life its physical quality; intellectual environment gives life its intellectual quality. But what shall give life its eternal quality? The eternal environment is the only thing which can give life its eternal quality. Science, history and Scripture seem to vote for the everlasting survival of the soul; but neither science, history nor Scripture can prove that the soul will survive in the Christly way unless it be adjusted to the Christly conditions. And these conditions, surely they are not mere things that time rusts and rots; they are the things time cannot touch — God. To this Eternal Father the soul must be related in childlike trust and brotherly love.

The fundamental question is not — is there a

life everlasting? It looks as if that mere fact would soon be demonstrated; but this is the question — if my soul survives everlastingly will it share in the "eternal life," the life that is in God? To him who will say "Our Father who art in heaven," and saying it, mean it, and live it inwardly and outwardly, comes the great assurance, "This corruptible must put on incorruption, and this mortal must put on immortality; so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

IX

THE PROOF OF JESUS' IDEA OF GOD

"Now when John heard in prison the works of the Christ, he sent by his disciples and said unto Him, Art Thou he that cometh, or look we for another? And Jesus answered and said unto them, Go and tell John the things which ye hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them."

"Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake."

IX

THE PROOF OF JESUS' IDEA OF GOD

Jesus' idea of God is the essence of the gospel. It is the simple tincture which impregnates every doctrine of the Christian faith. It "is the heart of Christianity, its most central and esoteric truth," Charles Cuthbert Hall told his Indian audiences, to whom he had gone to "set forth the innermost essence of the religion of Jesus Christ." In the Lord's idea of God as "Our Father" His thought and feeling and will live and move and have their being. His whole life and religion grow out of this sense of the Divine Fatherhood. Out of this assurance, at once humble and proud, Christianity draws its vitality and inspiration. The reality of our religion depends upon the reality of Jesus' idea of God.

But the thing is a paradox. At first glance, it does not look as if it were true. Measured by the experience of the senses it seems to fly in the face of congenital dislocations, shipwrecks, the existence of human sharks, and the fact of moral ulcers which, draped in satin, are rolled along on rubber

tires. The Fatherhood of God is not a self-evident fact; and no one knew that better than the Master. That is the point of the parable, "There was in a city a judge, who feared not God, and regarded not man: and there was a widow in that city, and she came oft unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming."

Jesus suggests that there is a good deal in life which reminds one of those law-courts in the Roman provinces, where the judge was unprincipled. There are times when it seems as if the right was in a condition of widowhood, abandoned to its fate by a God who, far from behaving to it as a loving husband, does not even maintain the character of a just judge in its behalf. He who knew that God does care dared to suggest that sometimes God looks as if He did not care; He allowed that there are circumstances in which it seems as if God had gone over to the enemies' side. The day came when the great Christ knew what it is to feel that way; on Calvary there was a black moment when He reached for the Father's hand and missed it, and cried, "My God, my God, why hast Thou forsaken me?" And it is not only the wrong which round us lies which seems

to quarrel with Jesus' idea of the Divine Fatherhood, there is the guilt within. When a crimson sin or a black moral failure has jolted a man's conceit of himself, it is not easy to believe that the All-mighty, All-wise, All-perfect One is the Father of such a being. The best of men and the sanest realize that they are of the same clay with the felons and the defectives; and though it may no longer be sung in public worship Watt's old hymn rather than rapturous repetition of the creed sometimes fits our mood,

> Alas, and did my Saviour bleed,
> And did my Sovereign die?
> Would He devote that sacred head
> For such a *worm* as I?"

It is not obvious that God is a Father of boundless, gratuitous, ungrudging love. So, as Dr. Harnack says, "Either it is nonsense, or it is the utmost development of which religion is capable." But whether it is nonsense or reality, it is Jesus' idea of God. The question is, then, how do we know that Jesus' idea of God is true?

We know that Jesus' idea of God is true in the same way that we know that anything is true. A dish of food is set before us. We are told that it is nourishing. Maybe it is; we do not know; the only way we can prove it is to eat it. If good digestion follows tastiness, and health follows both, then we know that the cook spoke truly; the

proof of the pudding is the eating of it. You are taught that the square on the hypothenuse of a right-angled triangle is equal to the sum of the squares on the other two sides; maybe it is; you do not know; the only way you can prove it is to work it out. You lay out your triangle on paper; the base is four inches, the perpendicular is three, the hypothenuse is five; the square of four is sixteen; the square of three is nine, and sixteen and nine are twenty-five, which is the square on the hypothenuse. You know the theorem is true because it works. The plain man counts anything true that makes good in experience; the common test of truth is practicalness.

And science has the identical method. First science collects specimens, then it draws an inference, then it makes an hypothesis and at last it verifies the hypothesis by experiment; if the theory works, science settles it among its accepted laws. It was in 1666 in the town of Woolsthorpe that Isaac Newton noticed an apple fall from a tree. That set him thinking why it was that bodies in falling always fell toward the earth's center. He developed a theory that particles of matter attract one another according to a certain mathematical rule. Then arose the question, is this true? If it was true it would account for the fact that the moon was retained in its orbit around the earth. So Newton began a series of experiments. But the

first of these experiments went to prove that gravitation did not work; and, as he himself says, "I laid aside at that time any further thoughts of this matter." But in 1679 Newton was involved in a discussion which led him to think again about his discarded theory. Sir Christopher Wren tested it, and Halley and Hooke, and at last it was seen to be the law by which nature always worked. The theory had been true all along, just as Newton had formulated it at first; the hitch in the beginning had been due to an error in data given to him by an assistant. In 1686 the Royal Society adopted the truth of the law of gravitation as "past dispute." Why had Newton first thrown it aside? Because it appeared not to work. Why did the Royal Society finally give it a place among the recognized laws of nature? Because it worked. And so the plain man's proof and the scientist's, the highest proof which can be offered for any idea, is that it works.

And religion uses the same proof, welcomes the same test. "Come and see," said Philip, when the critical Nathanael said, "Can any good thing come out of Nazareth?" When John Baptist first met Jesus he believed in Him at first sight. But not long after that first meeting, John Baptist was cast into prison, and the gloom of that experience bred in him doubts of his first impression. So he sent friends to Jesus asking, is

it true? "Art Thou He that cometh or look we for another?" When the messengers came to Jesus He was standing where the village folk had gathered against His coming their deaf and dumb, their palsied and lunatic. Pausing in His gracious labor, the Master replied, "Go and tell John the things which ye hear and see; the blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them." The Lord met the challenge with the highest proof; if He claimed anything, He made good.

We apply this test of truth to Jesus' idea of God. What will it do with the man who believes it? Will it make any practical difference to a man to believe that God is his Father and all men's? Let him really commit himself to the idea as he commits himself to the idea that two and two are four, what will happen? Two things will happen, the man will become more a man than ever, and the man will become more a brother than ever.

The man who believes in God's Fatherhood will be more a man than ever. That is, he will me less animal, more human; he will live less for the things that rot and wear out, and more for the things which abide, the timeless realities of faith and hope and love; he will think

less of the outward life, and more of the inward life, less of comfort, convenience, prudence, and profit, more of character and conduct, duty, purity and righteousness. Calling God his Father will make him realize that God cannot live without him any better than he can live with God. In God as his Eternal kinsman he will rediscover his individuality and revalue his personality. In the deep sense of this divine relationship he will find a new meaning for his thought, affection and will. For the first time he will really know himself, what he is, what he is made for, what he ought to be.

The sense of this eternal kinship will not mean mystic absorption in the Infinite, loss of self in an Eternal All; but it will mean the finding of self as a son distinct, individual, personal and of inestimable worth to a God who is as distinct, individual, personal as himself. With the self-knowledge will come a self-appreciation; there will be a deepening sensitiveness to sin as a self-hurt, as a perversion of his high purpose, and as a violation of his exalted relationship. With the deepening sense of sin will come a richer humility, an ever-growing dependence upon the Eternal Love, a strengthening of the sense of union with the Unseen, a feeling of trust that makes him live without whining, greet the unknown with calmness, accept the universe with a song. He will

adapt himself graciously to whatever condition his Father calls him to occupy; he will go abroad fearless, unfretful, unanxious; he will leave the future to take care of itself, knowing that he and it are in the hands of a love which is able to do exceeding abundantly above what he can ask or think. Childlike his heart will upsoar, his thoughts outreach for a closer union with the Father's Spirit. In a word, the believer in God's Fatherhood will become less body, more soul, less material, more spiritual; he will live as a man who knows he has a body, but is a soul.

But to live in this way, to live to be really spiritual, all through and through, is to be in the current of the universe's upward movement. Man, says science, is the consummate efflorescence of the age-long process of evolution. True, this manhood seems yet in its rudiments; it is not yet unqualified master of the world in which it was born to reign; but if the soul be not destined to be nature's enthroned king, science knows nothing more worthy. "To the keenest powers of mind and microscope, to the keenest powers of laboratory and telescope there appears no sign of any higher work than this in the universe — the growing of a soul." All the effort of the world-building forces is concentrated on the culture of the spiritual element in man. Then, to live as the believer in God's Fatherhood should live, that is,

to master self, to make the soul drive the body, is to add something to the sum of the soul life of the world; it is to be true to the omnipresent spiritual trend of nature and human nature; it is to be in line with the highest work we can find being done in the universe. It works, then, this idea of God's Fatherhood; if Jesus' idea of God is the source of the individual's self-discovery and the individual's self-mastery, if it makes him true to the noblest intention of the world as we know it, then Jesus' idea of God is true.

The man who believes in God's Fatherhood will be more a brother than ever. Assume what position one may in regard to Jesus' gospel, one thing is forever true, that a new appreciation of humanity grows up out of the practical acceptance of the idea that God is "Our Father." He who says "Our Father," really meaning that all men are as nearly related to the Eternal as himself, finds a deepening reverence for his fellows, a reappraisement of their value in terms of the fifteenth chapter of St. Luke. Because God is all-related, the believer is all-related. The disciple becomes unclassified. He can know no rich and poor, no class and mass, no society and submerged. Every man is only man, the imperishable seed of the Eternal. A disciple becomes universal. He can know no foreigner nor native, no black man nor yellow man, no white man nor red man; every

man is only man, the brother worth dying for. The disciple becomes catholic. He can know no churchman nor heathen, nor orthodox nor heretic, no saint nor prodigal; every man is only man, the child of "Our Father." To say "Our Father" means to be a friend, a friend of every man, a friend of all men, without regard to race, condition or religion. Love becomes the master passion; personal sacrifice to make others happier or better, the daily meat and drink.

The believer in Jesus' God identifies himself with the world sorrow and joy, allies himself with the world struggle and victory. The sin of the world he will hate because it means loss to the brothers, and loss to the Father who loves all impartially; but hating the sin he will love the sinner and be ready to lay his life down for his saving because the sinner is of infinite value to the Divine parent. He will bless those who curse him, pray for those who despitefully use him, and give to rich and poor, to sick and well, to ignorant and learned, to thankless and grateful, his time, his power, his strength, his friendship because it is the family way, the way of the Father who sends His rain to just and unjust and shines His sun on good and evil. He will reckon every degenerate, defective and dependent life a pearl of great price; he will think the best of the worst, hope the best for the worst, do the best with the worst, give

the best to the worst. His family crest will be a rude Roman Cross stained red and bearing in pure white the legend "Our Father."

But to live in this way, to be a brother all through and through is to put one's self in line with humanity's upward progress. Man the species, says history, exists for man the individual. Sir Henry Maine long ago made it clear that the development of society has been uniform in the enrichment of the individual's value. The happiness of society now depends upon the happiness of its constituent persons. The slum is a horror to the avenue, and the best is restless until the worst is better. Then, to live as the believer in Jesus' God should live, to increase the worth of mankind, to feel brotherhood with the lowliest as well as the highest, is to align one's self with the evident purpose of this scheme of things. To make a soul grow where it looks as if there were only a body of brute passions, to make another life know its divinity and claim its higher life is to fit into the sublimest work history can discover among men. It works, then, this idea of God's Fatherhood; if Jesus' idea of God is the central spring of inclusive love and world brotherhood, if it makes one a sharer in the most beautiful work human nature can do, then Jesus' idea of God is true.

Teach the God of Jesus until it grows into be-

lief that begets acts, and the soul attains self-mastery, and men become brothers. Impregnate a man's will with the idea "Our Father," and the man becomes more spiritual, more neighborly. By the logic of science, by the logic of common sense, God is our Father of boundless, gratuitous, ungrudging love. The Christian life is the final proof of the Christian truth. If the world has not reached the proof it is because the world has never lived the life. But the life has been lived. What made that one pure Soul, that one Perfect Brother must be real; the source of the manhood of the Master, the brotherhood of the Christ could not be untrue. The ultimate test of the Divine Fatherhood as the highest idea of God is the divine character incarnate in a human life. That Incarnation has been achieved once; that Incarnation having been achieved once, the proof of the idea is in every man's hand. He who doubts the Fatherhood of God must explain the character of Jesus Christ. He who would know God as "Our Father," has the deep assurance of personal certainty, has the test within reach — he is to live in the world as a child in a Father's house, he is to live in the world as a child in a Father's house full of children. "If any man willeth to do His will, he shall know of the teaching, whether it is of God."

X

HOW A MAN MAY KNOW THE GOD AND FATHER OF JESUS

"He that hath seen me hath seen the Father."

"If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him."

X

HOW A MAN MAY KNOW THE GOD AND FATHER OF JESUS

It is one thing to know about an object; it is another thing to know the object. In the one case you go round about the object, but never get into touch with it. In the other case you touch the object and become one with it. In the first instance you see the thing as a fact; in the second instance you feel the thing as a force. To know about God is theology. To know God is religion. Theology knows about God as a fact. Religion knows God as a Father. Evidently it is a greater thing to have a religion than a theology. Science has a theology, and philosophy and history; every man has a theology; but not every man has a religion.

"A fire-mist and a planet,
A jelly-fish and a saurian,
A crystal and a cell,
And caves where the cavemen dwell;
Then a sense of law and beauty
And a face turned from the clod,—
Some call it Evolution,
And others call it God.

Like tides on a crescent sea-beach
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in,—
Come from the mystic ocean,
Whose rim no foot has trod,—
Some of us call it Longing,
And others call it God.

A picket frozen on duty,
A mother starved for her brood,—
Socrates drinking the hemlock,
And Jesus on the rood;
And millions who, humble and nameless,
The straight, hard pathway trod,—
Some call it Consecration,
And others call it God."

Here is a difference, the difference between the knowledge an educated born-blind man has about light, and the knowledge a plain man with two good eyes has of the sun. The question is how can the man who only knows *about* God come to *know* God; how can he who has said only "O God" learn to say "O God thou art my God"; how can one become conscious of that ineffable relationship of personal peace and splendid usefulness which Jesus feels in calling God, "Our Father"?

Knowledge of God proceeds along the beaten path of all knowing. If one desires to make God his own, he must go about it in the same way as he would to make electricity his own, or a dia-

mond, or a dinner, or health, or friendship. The God-seeker appropriates the supreme value in the same manner as he appropriates any life value. There are three simple steps to be taken in knowing anything: — first, the one who would know must trust the expert who knows; second, he must apply himself to the laws of the object as the expert makes them clear; third, he must experiment with the object along lines which the expert suggests.

The man who would know must trust the expert who knows. This is the first step in acquiring any knowledge. All life begins in trust. The life of the forest begins in trust. Any woodsman knows how a fawn will follow, and even feed out of one's hand where the old doe would flee in fear. The life of the waters begins in trust. When at the fish-hatchery I have held my finger gently over the tray containing the three months old trout and seen the wee wrigglers cluster about that spot on the surface. Trust is sheer instinct; it does not wait for reason; it precedes affection; it is born with us full grown; to trust is to act naturally, it is to move along the line of least resistance. So the first step in all knowing is trust.

A lad determines to know electricity; that is he wants to feel that electricity exists for him, that he can use it, light homes with it, send it

over the sea with messages, harness it to wheels and make it haul loads across continents. So the lad consults an expert. He knows the expert because the expert makes electricity work, he does with electricity what the lad wants to do. The expert lights homes with it, he sends it running round the world with men's messages; he bids it carry freight and passengers from city to city. And the lad goes to this expert and takes him at his word, trusts him completely and so begins to know electricity. And in this same simple way by which every value of life is appropriated a man begins to know God. He determines to trust the expert in God, that is the one who knows God as he would know Him, who can do with God the things that he would do. The proof that Jesus is the expert in God is in the beginner's hands. To Jesus God was more real than mother. Once when she chided Him for forgetting her, He answered wonderingly, "Wist ye not that I must be in my Father's house?" He believed that God and He were related as Father and Son, that the Father's business was His business, that His message was the Father's word. And His idea worked. By that idea of the divine Fatherhood He lived as one who knew no inward unrest; He had no hesitation in the face of life's pain, no quarrel with life's hardship. The outward life seemed to Him only an ac-

cident, a temporary incident in the career of the inward, the inward was the real thing, not time but eternity was its sphere of activity. And so the thought of the Infinite Father brought Him a deep peace which passed understanding and made Him more manly than any man who had ever lived.

And this idea of God's Fatherly care made Him more a brother than any other man. He worked for no wage, for no thanks even, but only because every last prodigal was worth while as the Father's child and His brother; He became known as the man who "went about doing good"; He was nicknamed the "friend of publicans and sinners." So Jesus' knowledge of God made a difference, a difference in His own life and others'; and it is that practical difference His knowledge made which proves Him to be the soul's expert in God. The beginning of religion is taking the Master at His word about God. The first step in knowing the Father is trusting the Son.

But after trust comes attention, application. We appropriate what we attend to; we know what we apply ourselves to. Here is the student of electricity. He has gone to the expert to take his word for granted. But that is only the beginning. Now he must attend to the teaching about electricity; he must apply his mind to the

study of its habits, laws and ways of working as these are elucidated by the expert; he must familiarize himself with the instructor's idea. Only so much of his teacher's knowledge will become his as he attends to. If the student spends all his time in outside work, if he is all the time thinking how he will dress, or what he will eat, if he uses up all his energy on the athletic field he will not know electricity; he must diligently concentrate his thought upon the lectures and text-books. Application is the everlasting price of knowledge. A man loves music to-day; he can understand what Handel meant when he said that as he wrote the Hallelujah Chorus he saw the heavens opened and the angels and the great God Himself. But this man can remember the first time he heard "The Messiah." He went to the music hall because a friend told him that he ought to go. As he listened to the oratorio for the first time, he wondered whether the stupidity was chargeable to the friend who enjoyed it so deeply or to himself to whom it was just so much meaningless sound. And yet here and there some strain came out and stayed with him after he had gone away, and that strain kept singing itself over and over to him. Then because he wanted to love music, and to understand it, he went again and again, and the thing grew on him, and one night as he sat in the hall,

it seemed as if the walls fell away, and the air was full of a drift of white-winged angels, and the sound of voices which no man could number was coming down out of the skies and singing in his soul, "The Lord God Omnipotent reigneth."

And in this same way a man must go on to know the Father of Jesus Christ. One must stay with Him until His idea of God becomes familiar to him, thought of his thought, master of his affection. He cannot get that idea and keep it if he spends all his time in the mere making of a living, if he uses the world as a mere kitchen, or office, or work-shop, or play-ground and never pulls down the screens and closes the doors and uses life for a school-room where he shall see no man save Jesus only. The God-seeker must dwell in the student atmosphere; he must take some time every day to think, to let his undistracted eye rest on the Master till He fills his vision stern as the Judgment Day yet infinitely gentle, solemn as Gethsemane and yet transfigured with Easter glory, his Master, Victim, Eternal Judge. Once Wordsworth chided England for losing her love of nature —

> "The world is too much with us; late and soon,
> Getting and spending we lay waste our powers;
> Little we see in nature that is ours,
> We have given our hearts away a sordid boon."

Change "nature" in the third line to "Jesus" and it is just as true. He who would know Jesus' God as the Master knew Him must not only trust the Master, but he must study the Master as He works with God.

Then after trust and attention comes experiment. He who would know must work with the object along the lines which the expert has made clear. This is the climax, the ultimate step by which the student becomes the worker. It is the experimenter to whom knowledge *about* becomes knowledge *of;* it is the man who works with the fact who feels its force. The student has trusted the electrician; he has studied his idea until it has become thought of his thought; he has learned the habits of electricity so that he knows what to expect of it, what it will expect of him. Now it remains only for him to work with the mysterious fluid, to obey what he has been taught to believe. He goes out into life; he gives this electricity wires, insulators, dynamos, batteries, and lo, he knows it, he uses it, it is his; it is part of himself; he is part of it. With it he can make for men another eye to see what their two eyes could not possibly discover; with it he can give to men another voice with which they speak farther than their own voice could possibly reach; with it he can give to men other limbs so that they can go where their own limbs can not possibly carry

them. For this experimenter, this man who works with electricity, it is no longer a mere fact known about, it is a force known and felt. It is his obedience, his willing and active commitment to it which has made the change between him and it.

What can that mean for the God-seeker but that he must work with God as Jesus gives us to understand God, that he shall use God as his Father and the Father of all men. It means that he shall live in the world as a child and not as an orphan; he shall live as if God lived and cared how he did, where he went and what he had; he shall live without fret or fear; he shall live as a share-holder in the eternal and not as a slave of time. It means too that he shall live in the world as a brother of all men; the honor of the family shall be his ideal, the glory of the Father his joy, the happiness and holiness of the brothers his untiring care and service; he shall feel the world's claim on him, the world's right to his wealth, his health, his learning, his faith; he shall be a lifter not a leaner, a giver not a getter.

It is the persistent experimenter who gets the proof. Sixty years ago no human eye had seen Neptune, that blazing orb which unobserved stands sentry on the frontier of our solar system. Men thought, maybe something like it might be there, but no one knew, no one dared say, because

no one had seen. On the evening of August 31, 1846, Le Verrier the French mathematician sat in his library deep in calculations along the line of the law of gravitation. Before he quit his room, he bent over a map of the skies and making a mark where now we know Neptune to be he told the world that they would find a planet there; but no eye saw it, no glass discovered it. Sometime after a German astronomer with a new telescope pointed it at the exact spot indicated on Le Verrier's map, and there flew down the brass tube the first ray from the great planet which ever pricked human vision. Experimentation proved what sight seemed to declare untrue.

So for the man who will take Jesus' idea of God and work with it, live in the world as in a Father's house, live in the world as in a Father's house full of children, live in trust and love there will come the vision of the Father's hand on everything in life and death. To know Jesus' peace and Jesus' power, one must know Jesus' God; for this knowledge there are three steps, trust, attention, obedience, and of these three the greatest is obedience, for it is by loving and only by loving that a man can know that God is love.

XI

THE SERIOUSNESS OF BELIEVING IN THE GOD AND FATHER OF JESUS

"Ye therefore shall be perfect, as your heavenly Father is perfect."

XI

THE SERIOUSNESS OF BELIEVING IN THE GOD AND FATHER OF JESUS

THERE is no Christian doctrine for which you could get so many men to vote as the Fatherhood of God. Nothing can exhaust the name "Father." It is the gladdest, but the greatest, the dearest, but the deepest, the sweetest, but the solemnest, name men can frame to fit God. We cannot put too much into the word, but we can put too little into it.

There are two kinds of men who put too little into the idea of God's Fatherhood. The first man is he who prefers to think of God as judge. To call God a Father, he thinks, is to enthrone indulgence. He views the doctrine with suspicion lest it rob God of authority, draw the red out of sin, and relieve the cautery of conscience. This man deplores the universal note in the preaching of Jesus' idea of God. If he preached it, he would make it an esoteric doctrine to be mentioned only to those who had been initiated by conversion into the secrets of grace.

The second man who puts too little into the name "Father" is he who sees nothing in Fatherhood but sentiment. He thinks God too softhearted to rule, a doting grandfather too weak to punish. This man has the idea that love is too tender to blame a man for edging off when goodness hurts, costs, or is unprofitable. For this second man the thought of God as a Father makes life a game, the world a playground and the infinite pity ground for infinite excuse. To these two it needs to be said, this article of the creed, "I believe in God the Father Almighty" is the most precious and the most perilous for us to repeat, and for three reasons.

First — it is a serious thing to believe in Jesus' idea of God's Fatherhood, because he who claims God as Father must be ready to answer the question, What kind of a son are you?

Fatherhood is something that we never think of when we talk about animals. The parent of a boy we call a father. The parent of a foal we call a sire. Here is a difference. The idea "father" suggests care, affection and forethought. The idea "sire" suggests only procreation. We do not expect the colt's sire to care for him, to exhibit affection or to take thought for his future. But if a man treated his son as a horse treats his young we would say of that man, he has never been a father to the boy. He

had done all that the animal did for his offspring, but he had left undone those things which make fatherhood. And those things involve character, they imply faith, hope and love, they are not physical, but spiritual activities.

By the same sign you never call a young horse a "son"; he is a "foal." The idea "son" suggests gratitude, loyalty and obedience. The idea of "foal" suggests only animal descent. We do not expect the colt to exhibit gratitude to his sire, to abide in the same stable or to evidence obedience to him. But if a youth treated his father as a young horse treats his parents we would say of that youth, he is inhuman. He might do all that the animal did for his progenitor, but he would have left undone those things which make human sonship. And those things involve character, they imply trust, affection and filial submission, and these things are not physical, but spiritual activities.

So then, fatherhood involves a relationship and that relationship involves something owed on both sides. If I have a father, there is due me from that father all that fatherhood implies. If I am a son there is due my father all that sonship implies. This relationship involves mutual care, affection and taste. It claims reciprocity in character. Can the relationship with God expect less? The idea of fatherhood is like the general rule

about the square of the hypothenuse of a right-angled triangle. Whether it be a right-angled triangle drawn on a child's blackboard or a right-angled triangle formed by three stars in the Milky Way the rule works — the square on the hypothenuse of a right-angled triangle is equal to the sum of the squares of the other two sides. This father and son relationship, like mathematics, works everywhere, on the earth, in the heavens.

I cannot say "Father," until I have begun to answer his call "son"; His Fatherhood does not exist for me until I have made my sonship exist for Him, until I have shared in His character. He is spirit and I must be spirit too; something more than a body to be warmed, clothed and fed; something more than an animal to fight like a dog, root like a pig, sing like a bird, or hive like a bee. I must be the child of the Eternal Spirit, the son of Infinite Faith, Infinite Hope, Infinite Love. A father's rights are unquestioned, absolute, ungiven. He has the right to expect everything to be reciprocated that He has given to us. The old fundamental need of personal struggle, personal consecration, personal holiness is doubled. Life is more critical than ever. I have no loophole to crawl out of; the lines are tightly drawn, I must be in my world what He is in His universe.

From Sinai, it is said, the smoke ascended as

from a furnace, and the mountain quaked greatly when out of a thick cloud with thunderings and lightnings the King gave His command to Israel. On a hillside sweet with the peaceful odors of plowed field, quiet save for the pipings of the birds, under a blue Syrian sky which mirrored its fair sun in Galilee's lake, the Father spoke through His great Son His will for the family. Yet, I think Sinai's "thou shalt not kill" were easier to listen to than Jesus' "blessed are the merciful," the King's words, "thou shalt not commit adultery," less than the Father's "the pure in heart shall see God," the Sovereign's word, "thou shalt have no other gods before me" as an ant-hill to the snow-capped Alpine summit, "Ye shall be perfect as your heavenly Father is perfect."

It is a serious thing to believe in Jesus' idea of God's Fatherhood, because he who claims God as his Father must be ready to answer this question: What kind of a son are you?

Second — It is a serious thing to believe in Jesus' idea of God's Fatherhood, because it commits a man to living his life in absolute unselfishness. Given a father, and what follows? What an alchemist is a new-born babe. The touch of those tiny fingers transmutes the base metal of thought of self into the pure gold of thought of the unself. From the moment when his first babe's first cry summons the instinct of

fatherhood in a man's bosom that man must deny himself, he must henceforth lose himself in another. Love, once a mere passion of possession, is re-born a passion for self-sacrifice. This father has a family, and it is the family, the home, the health of the whole which become his chiefest concern. Given a son, and what follows? What must be the true son's concern? Surely it is the same as his father's. The father no more than the son, the son no less than the father, exists for that home. He must feel how every thought, word and act, though made in secret, is adding to or subtracting something from the honor of the home. It is this mutual instinct of being supported and supporting which makes us sing "There is no place like home."

So here, again, the axiom of the earthly relationship we call home is true for the celestial relationship we call religion. This is the extension of the old fifth commandment in religion — "Love your enemies and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust."

Like God the Father, the Son must have a love that is boundless, gratuitous and ungrudging. The family, not one favorite here and another there, but all the members must receive without

bias, be blessed without prejudice, be cared for without favoritism. The son must live so that no man can be poorer, no woman sadder, no child more wretched for aught he has done or left undone. He must live so that through his words and deeds men may see truth, reverence purity, and possess the means of happiness, and he must so live not for profit, prudence nor popularity; he must so live though it means a curse, a crown of thorns and a cross.

And if we seek to know what that means, what sonship involves, we go to Him who taught us to say "Our Father." His life is just spent in going about doing good; He does so much for the imperfect, the defective, the degenerate, that they call Him "friend of publicans and sinners." He spends His life giving, giving until when He comes to die He has nothing worth gambling for but His cloak. That day He died, the men He had lived for led Him away like a lamb to the slaughter. And while they were making the wounds for Him to hang by He prayed, "Father forgive them, for they know not what they do." And that is the living picture of sonship, and what it means to say, "I believe in God the Father Almighty."

Those who fear this broad truth lest it make men morally slothful, those who greet the Sermon on the Mount boisterously as "religion enough

for me," must see what the sonship is to which this idea of God summons us. Standing with His arms around poverty, uncleanness and social leprosy, the Father's great Son calls: "Follow me."

It is a serious thing to believe in Jesus' idea of God's Fatherhood, because he who claims God as his Father is committed to living his life in absolute unselfishness.

In the last place — it is a serious thing to believe in Jesus' idea of God's Fatherhood, because it means that God's perfectness consists in His impartial love and love is the most awful thing in the world. It has been said "Be afraid of the love that loves you; it is either your heaven or your hell. The lives of men are never the same after they have let themselves be loved; if they are not better they are worse. For this is the mystery of love, its paradox — while it is the greatest thing in the world it is the most helpless." For the love of her child, without thought of the cost, a mother would give her own life in exchange; and yet she must stand at its death bed with helpless hands when the heart spring unwinds and the little life runs down. A father would give his fortune, his blood to keep his son's heart clean and white, but all his paternal passion cannot check that son's mad pace, if the boy's

lusts take the bit between their teeth and drag him along the edge of the moral precipice. A son may leave home; a despot can drag him back; a father can only wait and watch and keep the door ajar. We shrink to apply all we know of the weakness of human love to the divine. Yet it was through a man the Father made His love plain to us. He came, the Christ, to His own and they received Him not. He loved His own, loved them to the end, and yet at the end they deserted Him, betrayed Him, hung Him on a cross.

The Tuesday before the Friday when they nailed Him between two thieves, He was standing in the temple at Jerusalem. Did He love that fair, rebellious city? We may never know how great was that love. Could He save that imperilled city? Jerusalem had bound Love's hands with indifference so that He could not reach out to rescue her; she had tethered His feet with hate so that He could only stand still and watch her singing into the gulf that Titus was to dig. Stand close to the Christ as He speaks — you see He is draining love's bitterest cup; He is realizing love's helplessness, "it is the wail of a heart wounded because its love has been despised" and it cannot avert the doom which impends over those it loves. "Oh, Jerusalem, Jerusalem! how often

would I have gathered thy children as a hen gathered her chickens, and ye would not. Behold, your house is left unto you desolate."

Men say they cannot believe in a hell, because a father never could send a child to dwell there. The inference is true. The Father never has sent and never will send men to misery, but that makes a hell no less real. When the sun shines on a thing and it does not grow, we know that thing is dead. When love breathes on a life and that life does not respond, we know that the soul in it is stone. "Believe, then," as a great liberal theologian puts it, "in hell, because you believe in the love of God — not in a hell to which God condemns men of His will and pleasure, but a hell into which men cast themselves from the very face of His love in Jesus Christ. The place has been painted as a place of fires. But when we contemplate that men come to it with the holiest flames in their nature quenched, we shall justly feel that it is rather a dreary waste of ash and cinder, strewn with snow — some ribbed and frosted arctic zone, silent in death for there is no life there, and there is no life there because there is no love, and no love because men in rejecting or abusing her have slain their own power ever again to feel her presence."

It is a serious thing to believe in the Fatherhood of God, because this belief involves sonship,

and sonship involves brotherhood, and brotherhood involves living for the spirit behind things, for the higher life, the eternal kind on which death lays no hand, on which the grave has no claim.

Oh, the exactingness of this service. If a man would have an easy religion let him not take this article with which to begin his creed — "I believe in God the Father Almighty." For if he give himself to a Father God, a God who loves as did the Man of Nazareth, his "yeses" and "noes" his ideas of right and wrong will be searched with fingers of fire, he will hear a voice calling to his thoughts, his wishes, his will, "higher," "higher," he will see a vision of an ideal and he will feel that ideal draw him with hooks of steel to make himself perfect with God's perfectness.

"And only the Master shall praise us, and only the Master shall blame;
And no one shall work for money, and no one shall work for fame;
But each for the joy of the working, and each, in his separate star,
Shall draw the Thing as he sees It, for the God of Things as They are."

XII

THE RELIGION OF JESUS THE ABSOLUTE RELIGION

"Our Father who art in heaven."

"Go ye, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and Lo, I am with you always, even unto the consummation of the age."

"Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake."

"I have given you an example, that ye also should do as I have done to you. Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that sent him. If ye know these things, blessed are ye if ye do them."

XII

THE RELIGION OF JESUS THE ABSOLUTE RELIGION

Obvious as the supremacy of the religion of Jesus may be for some, it must be frankly admitted that it is not so obvious to all men. Outside of the church not only but within its communion the question is being asked, can Christianity's claim to be the absolute religion justify itself to intelligence, in plain language, is Christianity played out? And there is not a little in appearances which makes a brief for pessimism. There is the fact that after nearly two thousand years certain non-Christian faiths have a larger membership, and their collective following overwhelms ours. Among the Western people where its influence has been greatest controversy has beaten upon Christianity, sectarian discord has wounded it, governments which profess to be its defenders tear into tatters its elementary principles, and men and women who have publicly confessed its faith discredit it with lives which mock its Master's ideals.

And, as if this were not enough to cast suspicion upon the finality of the Christian religion,

a challenge comes from the Far East. Above that horizon has risen a heathen nation. And as she stands in the glory of her youth as a world-power, lo, she compares favorably with and rises superior to certain so-called Christian nations which have from time to time aspired to conquer her, even to convert her. The extraordinary development of Japan with its alien faith may not be explained by mere intellectual causes. It has been inspired by an unsurpassed patriotism, sustained by the noblest self-sacrifice and glorified by a humanitarianism which almost reaches up to America's unprecedented attitude toward Cuba and the Philippines. Such facts make even Christians ask if after all their religion be not only a passing phase of civilization, if it be not a provisional though a Providential revelation.

This is the question which the disciple must answer, is the religion of Jesus the absolute religion or is the world to expect a new religion? For effective service there is need not only of arms and men but the force must be vitalized by an unquestioning confidence in the unique ability of the commander. Doubt of the general's qualifications cuts the nerve of daring. When the army believes that its commanding officer is not only brave but that he is the only man who can lead them on to victory something gets done. Faith has a way of making

the result come true. Doubt and though you are right you do not dare. Unqualified commitment to the mind of Christ as the ultimate standard and spiritual dynamic is the sole condition of Christ-like character and efficient evangelization. If they themselves are to come into "the measure of the stature of His fulness," if they are to win the world for allegiance to their Lord, Christians have got to believe that His religion is the one absolute faith for mankind.

They must believe that the religion of Jesus is absolute as opposed to provisional; that is, that Christianity is not a phase of developing civilization, a faith for a temporary emergency of the race. They must see it as the indispensable religion for which in the future there will be no substitute as there has been none in the past. Christians must believe that the religion of Jesus is absolute as opposed to provincial; that is, that Christianity is not a racial cult, a faith for a certain type of mind and class of feeling. They must see it as the universal religion whose field has no boundary but the earth's round ring. Christians must believe that the religion of Jesus is absolute as opposed to partial; that is, that Christianity is not a mere forerunner of a larger religion, a faith only for beginners in spiritual evolution. They must see it as the consummate religion having

within its keeping the answer to the ultimate problems of the inward life, the promise of the perfecting of mankind.

Of course the religion which aspires to this exalted function must measure up to certain requirements. The faith that claims to be absolute must stand a fourfold test. First, the absolute religion must have a God, for the race is "incurably religious." No mere moral code nor social programme however altruistic can become an absolute religion if it is godless. In its center it must enthrone an Infinite Power and Pity to whom the human heart can aspire and pray. It is not necessary to prove that no tribe of men has ever been found who had not some sense of a relationship to an awful Unseen. It is necessary only to know that there are some men who will cry, "thou hast made us for Thyself and we are restless till we rest in Thee." Given one human soul who demands God and the absolute religion must supply the goods. And this God of the absolute religion must be an Infinite and Eternal Presence who may be known by and who knows every last child of man, a Person in whom, by whom and through whom are all things, a Being the secret of whose purpose includes every living soul. The absolute religion must have a God for all men to love and obey.

Second, the absolute religion must have a world-

wide message, founded upon the conception of the infinite value of the individual. For in the erection of a world-wide ideal the unit of the building is not the state, nor a class, nor even the family, but the individual, the man without distinction of race, color, or condition. A world-wide ideal can be no higher than its estimate of a single soul. Any social programme which values one class more than another, which lifts one kind of men at the expense of the rest, which depreciates the individual however conditioned is disqualified from being the absolute religion. The absolute religion must have a world-wide message founded upon a conception of the infinite value of the individual.

Third, the absolute religion must be consistent with reality, it must be founded on fact which may be tested by the plain man's test of truth. It must be consistent with the truth, the whole truth and nothing but the truth. Piety without intelligence is fanatic and divisive. Criticism is normal and it is as inevitable as the sea. Like the sea its tide will search the outlines of creeds as the tide submerges the sand forts of children playing war upon the beach. It will rise against and at last close over every authority which is not rock-ribbed and lifted high into the blinding light of the eternal sun. Before its swelling flood only that remains intact which concurs with reality. The absolute religion must be founded on fact.

Fourth, the absolute religion must have an unsparing ethical ideal. In a word faith in it must make the best men. This, as we have seen, is the ultimate test of any religion. Whatever argument may be adduced for a doctrine, it would instantly lose its force if it appeared that the moral result of denying that doctrine was superior to that which resulted from its acceptance. Unless men are morally better for their faith, they will not long believe in that faith, and they will not get others to repeat its creed. Only the highest character-making creed can survive. The race will eventually tire of appeasings the gods and begin to demand that religionists be simply good. The absolute religion must have an unsparing ethical ideal.

These four things the absolute religion must fulfil. If it is pregnable in any one of these four dimensions it will be forced eventually to capitulate. No amount of strength massed on three sides will save it from the invasion of ultimate oblivion on its weak side. To be absolute a religion must be four-square to every wind that blows. At the bar of this quadrilateral at least five great religions stand and each claims to be the religion for mankind.

Islam is one. Its definition of God would make little change in the definition given in the Westminster Shorter Catechism. But the violent repulsion which the Western heart experiences at

the mention of Mohammedanism is sufficient to disqualify Islam as a universal faith were it not already rendered unfit by the third and fourth requirements for an absolute religion. The absolute religion must be consistent with reality, but Islam's Koran is a tissue of absurdities. The absolute religion must have an unsparing ethical ideal, but Islam permits polygamy, and its only salvation is escape from future punishment by the appeasing of a supreme despot.

Hinduism which has basked for centuries in the aromatic airs of India brings its devotees a peace which passeth understanding; its prayers Christians might repeat, and its religious experiences are fervent and profound; its method of contemplation satisfies a deep desire and need of the human soul. But the very fact that with a history half as long again as Christianity's Hinduism has failed to save its own land disables it as the absolute religion, if it were not inherently disqualified by the second requirement of an absolute religion. The absolute religion must have a world-wide message founded on a conception of the infinite value of the individual, but Hinduism seeks no converts; it is essentially aristocratic; its favored initiates leave the world about them to wallow in brute passion, to be enslaved by caste and to wander hopelessly in the utter darkness of superstition.

Buddhism, the eclectic faith, the amorphous religion, the sad comfort of the disillusioned, whose end is extinction and whose method is renunciation, fosters something which looks like the Christian grace of charity. But that Japan after centuries of Buddhism is proverbially unchaste is enough to rule out Buddhism as a universal faith, if it were not already unfitted by the same standard as Hinduism. For Buddhism is also a religion for the privileged, with no valuation of the individual.

Confucianism, the religion of order, makes laws of filial reverence which put to shame the customs of our Western peoples. But to remember that China whose religion Confucianism has been for centuries before Christ must in these latter days repudiate its fundamental principle that she may permit herself to progress is enough to disbar Confucianism, were it not already thrown out of court by the first requirement of an absolute religion. The absolute religion must have a God for all men to love and obey, but Confucianism is essentially atheistic; its indefinable Supreme has no place in and no active part with the governance of the universe.

But what of Christianity? And first we must remind ourselves of the fact that Christianity is not modern civilization. Prof. G. W. Knox puts the case thus, " No doubt modern civilization owes much to our religion, but it is not a Christian

civilization. Many of its elements are of other origins and some of them are directly antagonistic to its fundamental principles. The proof which takes our particular form of modern life as the fruit of the teaching of Christ at once claims too much and too little, too much for our social condition, and too little for the Christian ideal. It were indeed the greatest evidence against Christianity, could our civilization be claimed as its fruits, precisely as China is the gravest indictment against the Confucian system. The highest claim of our faith is that it is a protest still, indignant and uncompromising, against not only the excrescences, but against much of the essential character of the modern world." The best that can be said for civilization is that it is being Christianized. Still must St. Paul's words ring round the Western world, "Thou that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou rob temples? thou that gloriest in the law, through thy transgression of the law dishonorest thou God? For the name of God is blasphemed among the Gentiles because of you." Civilization is not Christianity.

We must remind ourselves too, that Christianity is not the Church. Among the sects which vainly

boast themselves to be the body of Christ we look in vain for one which as a Church consistently imposes as the sole test of membership in its communion the standard set up by the Master Himself —"Ye are my friends if ye do the things which I command you." In this connection the writer already quoted well says, "Christian love has neither been a condition of admission, nor has its possession in a high degree been any protection against discipline and excommunication. It has remained a counsel for saints otherwise unobjectionable, and an attainment to be reached when sanctification is complete in some life beyond the world, but for the most it has remained a thing apart, and many who hold St. Paul verbally inspired have uttered indignant remonstrance when in accordance with his words love has been set forth as the greatest thing in the world." To be a Churchman is not synonymous with being a Christian, and to be outside the Church is not the same as being unchristian. Of the church it must be said as we have said of civilization, it is being Christianized. The Church is not Christianity.

What then is Christianity? The answer is and must always be, the religion of Jesus of Nazareth, the beautiful life the Lord lived illuminated and interpreted by the simple words He spoke. Here and here only is the Christian truth, the whole

truth and nothing but the truth. All faiths must come to judgment here. Back to Christ is the spirit which must prevail, for it cannot for one moment be maintained that Christians have succeeded in advancing beyond their Master. His life and His idea are still the unattained ideal.

> "Our little systems have their day;
> They have their day and cease to be:
> They are but broken lights of thee,
> And thou, O Lord, art more than they."

This is the absolute religion, the indispensable, universal, consummate faith, the faith of our Lord Jesus Christ.

And how does the religion of Jesus measure up to the quadrilateral? It was said the absolute religion must have a God for all men to love and obey. Once more we stand under the Syrian sky nineteen hundred years ago. Jesus is alone with His disciples; Peter and Andrew the unlettered fishermen; John and James the sons of the ship-owner of Bethsaida; Matthew the former Roman tax-collector; Simon the one-time fanatic nationalist; Philip the materialist; Bartholomew the mystic; Judas the bigot; Thomas the skeptic; and Thaddeus and James. They stand praying, Jesus leads them:—"Our Father who art in heaven." Jesus' Father and John's, Peter's and Matthew's, Philip's and Judas'. Evidently Christianity has a

God, a God for all kinds of men, a God who knows no class, caste, nor creed, a God whom every son of man may adore, love and obey.

It was said that the absolute religion must have a world-wide message founded upon a conception of the infinite value of the individual. Once more we join that group which is bowed in prayer, in whose faces we see mirrored the world's varying minds and feelings. "Our Father," then that word "our" knits those variegated souls into one brotherhood, bids them claim relationship to Him, God's best Son, and to all the world full of God's dear children. "Go ye," said the Christ, "and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the consummation of the age." Remember His story of the prodigal son; when he "came to himself he said, I will arise and go to my Father." Was there ever such a valuation of the real self of a man whom the men about him thought fit only to be a swineherd? Obviously the religion of Jesus has a world-wide message and it is founded upon a conception of the infinite value of the individual.

It was said that the absolute religion must be consistent with reality, that it must consent to be tested by the plain man's test of truth. In the

beginnings of Jesus' ministry one speaking to another said, "We have found Him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph." He to whom he spoke doubted; "Come and see," was the answer, and going and seeing the doubter identified the discovery and claimed and was claimed by the Christ. On the eve of the day they hanged Him on the Cross, the Master said to His disciples, "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." We know the answer He sent to the bewildered John Baptist; He submitted to be tested by the plain man's test of truth. And for nineteen centuries His religion has stood the test. Historical and literary study by impartial research have vindicated the impregnable validity of the fundamental facts of His life as recorded for us in the Gospels. Criticism has tried those Gospels by its hottest fires and as one of the critics has written, "Let the plain Bible-reader continue to read his Gospels as he has hitherto read them; for in the end the critic cannot read them otherwise What the one regards as their true gist and meaning, the other must also acknowledge to be so." Not only the higher but the highest criticism, the criticism of life has proved that the religion of Jesus may be held, not as a fragile treasure which must be tenderly guarded against the rude attacks of unbelief, but as

a fortress whose foundations are imbedded in the eternal rock of reality. It must be plain that the religion of Jesus is consistent with reality.

It was said the absolute religion must have an unsparing ethical ideal. Once again we go to Jesus Himself. What O Sovereign Master of the soul is thine ideal for the individual and society? "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you, Love your enemies and pray for them that persecute you; that ye may be sons of your Father who is in heaven; for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect." Stand once again on Calvary where they have hung Him on His cross; hear Him praying for those who are striking the nails through His hands and feet; remember how just the night before He had given this word to His followers, "I have given you an example, that ye also should do as I have done to you. Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that sent him. If ye know these things, blessed are ye if ye do them." What is the

ethical ideal of Christianity? Nothing short of Godlike perfection, nothing less than the reduplication of the Infinite Love of the awesome Eternal. The Ten Commandments are left far under foot, the golden rule itself is surpassed, this religion's moral law sinks into the divine depths, soars away into infinite heights, unsurpassed, unsurpassable in its reach, for it is as beautiful as the life of the Father of Jesus Christ. Surely the religion of Jesus has an unsparing ethical ideal.

Measured by the tests for an absolute religion the religion of Jesus not only fulfils but overflows all the requirements. Its God is a Father, all men's Father, the Father who claims every man, whom every man may claim; its message is to all men without distinction because every man is of inestimable value to the Father; its fundamental record and its sublime Author are true, verifiable by the criticism of experience; its ethical ideal is the ultimate perfection of the spiritual man in the likeness of his heavenly Father. A God better than Jesus' is inconceivable; a higher appraisement of man than Jesus' is unimaginable; a more practical authority than Jesus' is unthinkable; a more elevated ideal of character than Jesus' is impossible. Jesus' religion is the absolute religion, indispensable, universal, consummate. The man who will face the facts must say with St. Peter, " Lord, to whom shall we go? thou hast the words of

eternal life. And we have believed and know that thou art the Holy One of God."

"Ah no, thou life of the heart,
Never shalt thou depart!
Not till the leaven of God
Shall lighten each human clod:
Not till the world shall climb
To thy height serene, sublime,
Shall the Christ who enters our door
Pass to return no more."

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